MAN:
Body, Mind, and Soul.

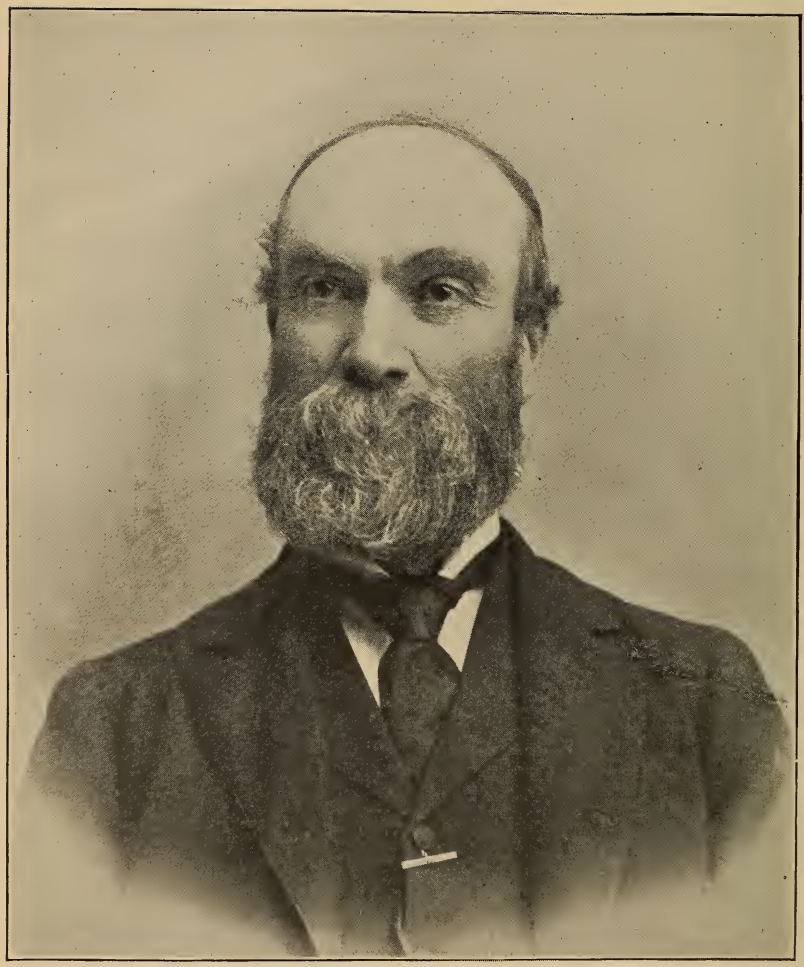
By S. M. GILPORN.

Class BJ 1581

Book .08

Copyright No. 1904

COPYRIGHT DEPOSIT.



S. O. OSBORN.

MAN:

BODY, MIND, AND SOUL
SATAN, HELL, AND HEAVEN.

By S. O. OSBORN,

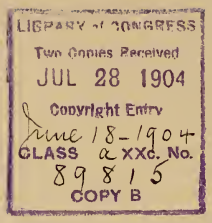
Author of "SALVATION BY CONTRACT," "ANALYSIS OF THE RETAIL TRADE," "READY PER CENT AND PRICE MARKER," and "MAN: BODY, MIND, AND SOUL, SATAN, HELL, AND HEAVEN."

ENLARGED EDITION.

PUBLISHED FOR THE AUTHOR.
NOT SECTARIAN.

CINCINNATI, OHIO.
ELECTROTYPED BY WESTERN METHODIST BOOK CONCERN.

BJ1581
.O8
1904



26.1
.5 A72

ENTERED ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1902, BY
S. O. OSBORN,
IN THE OFFICE OF THE LIBRARIAN OF CONGRESS, AT
WASHINGTON, D. C.

All Rights Reserved and Protected.

COPYRIGHT, 1903, BY S. O. OSBORN.

COPYRIGHT, 1904, BY S. O. OSBORN.

PREFACE.

As surely as good lamps will lighten a darkened room, learning will enlighten a dark mind. Ignorance is mental darkness. There is darkness in every human head on subjects that have not been studied diligently. Mental darkness fills the mind of every infant. The rich and the poor, male and female, inherit none of the light of learning.

Ignorance is the common inheritance of mankind.

Learning is a desirable acquisition, and a credit and advantage to every man and woman who makes proper use of it. The most scholarly men and women are ignorant on subjects that they have not studied in a systematic and thorough manner. While it is a fact that the light of learning of some men is thousands per cent greater than that of others; yet there is a limit to every man's learning, beyond which he is ignorant and in mental darkness.

Men often say: "I do n't see it that way," referring to a subject under consideration. The fact is more of the light of learning would enable millions of men and women to see much clearer, and quite differently, than they now do.

There are, as it were, many department-rooms in the human mind; and each of these is in mental darkness until lighted by correct learning. This mental lighting of the department-rooms of the soul may be nearly perfect; or as defective as the light of the poorest lamp or a tallow candle—so poor that in its dimness men and women fail to distinguish good from bad; right from wrong.

My object in writing this book is to provide mental light for many of the department-rooms of the human mind; and thereby increase the *enduring, lasting* comforts, pleasures, happiness, joys, and delights of mankind; and to decrease, as far as possible, the dis-ap-pointments, dis-comforts, dis-pleasures, un-happi-ness, regrets, sorrows, grief, distress, misery, and wretchedness of human life.

All this is accomplished by lighting more brilliantly those chambers of the mind which, when not correctly lighted, greatly endanger the safety and welfare of mankind.

Almost everything that endangers human welfare and happiness is brought into the light of learning, enabling the reader to see mentally, as never before, many, many things that *prevent and destroy* happiness, and cause all manner of disappointments, regrets, sorrow, distress, misery, etc., to mankind.

Every important interest of the private home and mankind—social, moral, and financial—is fully considered and treated in a manner *sure to benefit* the reader, whether husband, wife, son, or daughter, bachelor or maid.

As the faithful father of sons and daughters more precious to me than my own life, I have, for many years, been stimulated by a great desire to benefit my own loved ones; but at no time have I felt greater desire to promote the welfare of any human beings, than while composing and writing this book; therefore it has been written with earnest, sincere, hearty, and intense desire that it may largely benefit a great multitude of mankind.

THE AUTHOR, SOLOMON O. OSBORN.

INDEX.

PAGE.

MAN, ... 9
NEITHER MONKEY NOR APE, ... 10
HOW LONG HAS MAN BEEN ON THE EARTH? 11
THE HUMAN HEART, ... 13
HOW THE HEART RESTS, ... 13
HOW THE LUNGS REST, ... 14
THE BRAIN OF MAN, ... 14
BRAIN-WEIGHT, ... 15
INSANITY OF MAN, ... 15
WHAT THE SOUL IS, ... 16
SOUL, SPIRIT, MIND, ... 18
AN INFANT SOUL, ... 22
SLEEP—NATURE OF, ETC., ... 24
CAUSE OF SLEEP, ... 25
HOW LONG TO SLEEP, ... 25
DREAMS—CAUSE OF, ETC., ... 26
EVERY-DAY EVIDENCES AND PROOF OF THE EXISTENCE OF GOD, ... 28
GOD'S ORGANIZED GOVERNMENT, ... 29
GOD'S LAW COMPARED WITH MAN'S, ... 30
ALL LINKED TOGETHER BY A CHAIN OF LINKS OF GOD'S WORDS, ... 31
WHY GOD DOES NOT CONVERT THE SINNER, ... 32
HEAVEN AND THE CITIZENS, ... 33
DEGREES OF GLORY, ... 36
SHALL WE KNOW EACH OTHER? 37
HELL AND THE CITIZENS, ... 42
SATAN AND HIS AGENTS, ... 45
CONVERSION—WHAT IT IS, ... 50
MAN'S FREE WILL, ... 52
REPENTANCE, ... 53
"EXCEPT A MAN BE BORN AGAIN," 54
THE STANDARD OR MEASURE OF RIGHT, ... 58
WHY SO MUCH WRONG, ... 58
CONSCIENCE AS A GUIDE, ... 60
TWOFOLD PUNISHMENT, ... 61
DAY OF JUDGMENT AND RESURRECTION OF THE DEAD, ... 63
THE GENERAL RESURRECTION, ... 65
DEATH OF THE BODY, ... 67
LOVE—WHAT IT IS, ETC., ... 69
HOW TO MERIT AND COMMAND THE HIGHEST RESPECT, ETC., ... 72
HANDS OFF, ... 75

PAGE.

EVIL THOUGHTS, ... 78
ANGELS—WHAT THEY ARE, ETC., ... 80
EFFECT OF TIME ON BELIEF IN HISTORIC EVENTS, ... 82
HOW TO BE SOMEBODY OF IMPORTANCE, ... 84
MORAL CULTURE AND SELF-RESPECT, ... 86
BAD COMPANY, ... 87
NOVELS AND FICTION, ... 87
VALUE OF TIME, ... 88
THE SATANNIC TYRANT, PRIDE, ... 88
JUDGE EVERYBODY, ... 89
BE NOT DECEIVED BY FORMAL POLITENESS, ... 91
MANLY REFORM, ... 91
ONLY FIVE CENTS A DAY, ... 92
SALVATION BY CONTRACT, ... 92
THE CONTRACT, ... 93
A VIOLATED CONTRACT, ... 95
THE HOLY GHOST, ... 95
PARADISE, ... 96
HOW GOD ANSWERS PRAYER, ... 97
THE GLORIOUS REUNION UP THERE, ... 99
WHO WILL BE THERE, ... 101
SLEEP OF PLANTS PROCLAIMS WISDOM OF THE CREATOR, ... 102
PERSONALITY OF GOD, CHRIST, AND HOLY GHOST, ... 103
THE TRINITY, ... 104
IS THE SOUL BURIED WITH THE BODY IN THE GRAVE? 105
SWEET, SWEET HOME, THE NURSERY OF HUMANITY, ... 106
THE UNHAPPY HOME, ... 108
HOW TO MAKE THE HOME BETTER, ... 111
RAPID DISAPPEARANCE OF OUR SWEET HOMES, ... 112
SONS AND DAUGHTERS OF THE HOME, ... 113
ABOUT ROLLING STONES—NO EASY PLACES OF INDUSTRY—PREPARE FOR OPPORTUNITIES WHERE YOU ARE KNOWN, ... 116
SUCCESS AND FAILURE—WHAT IS AND WHAT IS NOT SUCCESS—WAYS OF FAILURE—HOW TO SUCCEED, ... 119
HAS EVERYBODY A RIGHT TO AN OPINION?—COUNTERFEIT THINGS, OPINIONS, AND MEN, ... 130
WEALTH OF FOUR KINDS—HOW MILLIONS ARE HONESTLY MADE—POVERTY AND PLEASURE, RICHES AND SORROW—GREAT WEALTH AND FINE MANSIONS STILL WITHIN REACH OF ALL POOR PEOPLE, ... 138
THREE CLASSES:
THE MORAL AND MORALITY, ... 145
THE IMMORAL AND IMMORALITY, ... 180
CHRISTIANITY AND CHRISTIANS, ... 211
LOVE AND HATRED—NATURE, ASSOCIATION, COMPANIONSHIP, AND CO-WORK OF LOVE AND HATRED—HATRED THE SERVANT OF LOVE—MEASURES OF RIGHT, EDUCATION AND LOVE, ... 220

MAN: BODY, MIND, AND SOUL.

SATAN, HELL, AND HEAVEN.

Man.

MAN—one of the human race, or of mankind; a human being. In this sense it is of both genders, including the whole human race.

> "How poor, how rich, how abject, how august,
> How complicate, how wonderful is man!"
>
> —YOUNG.

> "Know, then, thyself, presume not God to scan;
> The proper study of mankind is man."
>
> —POPE.

Zoologically considered, man is a vertebrate animal, of the division of the mammalia and order of primates. Mammalas, from Latin, mammalis, pertaining to or having breasts. Vertebrate, from vertebra, a joint in the backbone or spine. Primates, first and highest order of mammals.

Man belongs to the highest class of the vertebrate branch of the animal kingdom, and is specially superior to all other groups. His class includes vertebrates with a heart of four chambers, warm blood, the lower jaw composed of two branches articulated directly with the skull, and the body covered wholly or partly with hair. Man not only is the highest family in the animal kingdom, but is the only species of his kind.

Neither Monkey Nor Ape.

As to the anatomy of man, distinguishing him from all others of his order in the animal kingdom, his feet differ materially from those of any ape or monkey, in the horizontal sole which rests flatly on the ground, in the projecting heel, in the big toe which lies parallel to the smaller; in his face, which is more vertical, lying below instead of in front of the forepart of the brain-case; in the nose-bones, which project more beyond the upper jaw; in the jaws, which are relatively smaller; and in the chin, which is more prominent; in the more uniform length and size of his teeth; and in the greater length of the lower limbs as compared with the upper, the reverse being true of apes and monkeys; and in the erect, commanding posture, and the freedom of his hands from any part in walking.

Another characteristic difference between man and any monkey or ape is the brain weight. The average brain of the adult man is more than twice as heavy as that of the nearest monkey approach to man. The brain of man is larger and heavier than that of an ox, cow, or horse; heavier than the brain of any animal except the elephant and large whales.

But aside from and far more consequential than all these physical differences that mark man as being a creation entirely different from all other animals, is his immaterial, intellectual *soul* or *spirit*, constituting him a thinking, reasoning, free-will, spiritual being.

"Who knoweth the spirit of man that goeth *upward*, and the spirit of the beast that goeth *downward* to the earth?"

It is this immaterial, intellectual, *spiritual power* of man, directed by the mere will of a marvelous *spirit* being, and operating through superior brain facilities, that makes man the master and ruler of the world.

The majority of Pagan myths of the creation regard man as the creature of God. There are also traditions in some of the heathen religions that man is a descendant of the ape. But much more wisely and greatly to the credit of Paganism, the number of traditions is *greater* which represent the ape as a degenerated

descendant of man. The traditions of the civilized nations of antiquity almost unanimously agree that man is the creature of God.

Some physical resemblance between man and the ape—resemblance of structure—is recognized by all naturalists. All, too, recognize the infinite superiority of man.

Finally, the author is willing to stake and risk his present and future reputation as a prophet on the following prediction, to wit.: That the time will not have come before the great, and to some awful, judgment-day, when all the Darwins and Company of England, aided by the Tom Paines and Ingersolls of America, will have elevated either the monkey or ape in the minds of Christian people up to the high distinction and honor of being the progenitors and forefathers of man; nor have degraded man way, way down to the level with the soulless beast of the forest; nor have robbed God of the authorship of creation; for if he did not create man, body and *soul*, why, then, shall we believe that God created the *world?*

Both the creation of the world and the creation of man are affirmed by the same authority—the Bible. The authority is as good in the one case as in the other. And, too, the same good authority declares that the infidel is a *fool!*

Now, in conclusion of this subject, we believe that the so-called naturalist, and the scientist, and any other fellow who, by denying, directly or indirectly, the Biblical account of the origin of man, thus attempting the robbery of the Lord God, is as great a sinner as either an Ingersoll or a Tom Paine!

How Long has Man Been on the Earth?

IT is not possible for man to know how long he has been created. He may continue to conjecture. The ancient Egyptians were of the opinon that man had then inhabited the earth about twenty-five thousand years. In Christian communities the chronology of the Old Testament was differently figured, with various results. The estimate made by Archbishop Usher, that the creation of man took place 4004 B. C., was quite generally accepted.

But there have been discovered, still standing, temples in Egypt whose foundations are believed to have been laid much longer than 4004 years B. C. Aside from masonry, there are geological evidences that make it almost certain that man lived in Western Europe several thousand years prior to Archbishop Usher's 4004 B. C. Hence it is now generally admitted that Usher's estimate is quite wrong.

While geologists have unearthed buried and hidden evidences of man's early existence, in the rudely constructed implements of stone found in the sand and gravels of rivers of England, France, and Spain, associated in original deposits with the bones of such tropical animals as the hippopotamus, the African elephant, and the hyena, which belonged to the preglacial fauna of those localities, yet they are *unable to agree* as to time, and really ignorant of the age of these ancient works of man. Some geologists put the age of the oldest strata containing remains of the industry of man as far back as 250,000 years, while others, equally good authority, do not put them at an age greater than 25,000 years.

If scarcely five out of a hundred geologists can agree, how can we suppose that any of them really know?

But should geology or science prove that the world has been in existence a million years, it will not affect the validity of the Bible account of the creation of the world and man, as, while the Bible tells us that God was six days creating the world, etc., yet it does not tell how long a period one day was at that long, long-ago time. One of those days may have been as long as a thousand or ten thousand years now. And as to chronology and the age of man, supposing that a day at that time to have been a period of several thousand years, the world may have been created many thousand years *before man.*

The account in Genesis does not enable us to understand how long a period one of the days was, and we have no good reason to suppose that it was only twenty-four hours.

As to the world itself, it may have taken, at that time, as long as several thousand of our years to turn once on its axis. We can not compute time at that period by the methods of the twentieth century.

The Human Heart.

THE human heart is a double pump, about the size of the closed fist of its owner. It has four compartments, or rooms—two upper and two lower, as a two-story house. The blood-vessels that carry the blood away from the heart are called arteries. Those smaller vessels that gather up the blood and lead it back to the heart are the veins. The very small vessels that carry the blood over from the last and smaller divisions of the arteries to the first divisions of the veins are the extremely small vessels called capillaries.

Could a person remove the parts that hide the heart from view, and see it pumping the blood-stream along, he would be greatly astonished at the force and rapidity of its work. It forces the blood against a pressure which, for the left ventricle, amounts to a column of blood six or eight feet in height. Each portion of the heart handles about six ounces of blood at each stroke, and repeats strokes about seventy-two times per minute, day and night. This is said to be equal, in labor, to that of a man of average weight climbing a mountain three thousand feet high every twenty-four hours.

How the Heart Rests.

BOTH the heart and the lungs obtain rest between periods of activity. But have distinct periods of suspension of motion. Thus, after the contraction and dilation of the auricles and ventricles of the heart, there is an interval during which the heart is entirely at rest. This rest amounts to one-quarter of the time necessary to make one pulsation and begin another, which equals one-quarter of all time. Because of this rest between pulsations, the heart rests fifteen minutes out of every hour.

The pulsations of the heart during sleep are from ten to twenty times fewer per minute.

The word *heart*, as used in the Scriptures, thus: "My son, give me thine heart," and "Blessed are the *pure* in heart," never refers to this material heart, but to the immaterial soul—to the

intellect, affections, and will of man. Compared with these, the heart, even to its owner, is of the least possible consequence.

How the Lungs Rest.

IF we divide the respiratory action into three equal parts, one will be occupied in inspiration (filling the lungs), one in expiration (emptying the lungs), and the third by a period of quiet and rest. Thus, during one-third of the time, the muscles of respiration and the lungs are at rest.

The Brain of Man.

BRAIN is the term applied to the contents of the cranium, or skull, of vertebrates. It is the center of the nervous system of man. Brain is a collective word, embracing those parts of the nervous system of man contained as stated above. Invertebrate animals (animals without a backbone) have, near the head end of their bodies, the nervous ganglia—a collection of nerve-cells—which seem to be, in some measure, homologous to a true brain.

The human skull, covered with hair to make it handsome, is, the author believes, the earthly home and workhouse and telegraph office of the immortal soul. The brain is the *instrument* and office-equipments, the soul the superintendent, operator, and the *commander-in-chief*.

The brain is as fully subject and under command of the soul as members of the body. Order your right hand up to the top of your head, and the order is visibly obeyed, obedience being effected by the power of the *will* of the soul over the brain and nerves extending from the brain to the hand. Thus the brain, nerves, arm, and hand all yield obedience, through the brain, to the will of the commander-in-chief.

It is believed that, in health, some part of the brain acts at all times in accord and harmony with the reason, thoughts, and the will of the soul in mental operations and work designed to accomplish any desired purpose. Every part of the brain and the limbs of the body instinctively execute the will of the soul. While the subjection of the brain to the will of the soul is as

real as that of the arm or hand, yet, owing to the concealed position of the brain, its subjection to the *will* of the soul can not be seen and observed by the eye as that of the hand.

Thus, during the soul's temporary stay on earth, the brain is its immediate and most efficient servant, always ready, when not asleep, to aid the soul in mental work and in communicating its thoughts, sentiments, and desires to whomsoever may be concerned.

While the soul is entirely conscious of its individual, spiritual personality, yet it is, somehow, imprisoned in the brain during this short life, to increase in knowledge and love of God and man, to do good, and to prepare for everlasting eternity.

The brain is directly and instantly influenced by the mental (this means spiritual) acts of man, and, through the brain, the *mutual* relations of body and soul are effected.

The brain is the instrument of the soul in mental work and in directing all the members of the body to move and act in harmony with the character and will of the soul, which is accomplished, except in the case where the brain becomes diseased and deranged.

Brain-weight.

AS AN index of mental capacity, brain-weight can not be relied upon, though heavy brain-weight usually accompanies high intellectual powers; but numerous cases of high brain-weights are found where there is no evidence of more than ordinary intellectual ability. And there are many heavy brains among the insane.

Some men of large mental capacity have possessed brains of less than average weight.

Insanity.

WHEN, by overwork or misuse, the brain becomes *seriously diseased*, it will miscarry orders directed to the tongue and other members of the body, and fail to obtain right execution of the will and commands of the soul. When an individual's brain be-

comes thus seriously diseased, he is said to be crazy, or insane. The brain is, as it were, the middle-man through whom the soul communicates its desires to the world, to the spirits of other men; and when this source of communication is cut off or deranged, there can be no communication, and the soul itself may become unconscious until the health of the brain be restored, or until released from its imprisoned condition by the death of the body.

There will be no unconscious, no insane, no crazy souls in heaven—no, nor in perdition. Insanity is of flesh and blood—a deranged or diseased condition of the brain, *not of the soul.*

When the brain dies, the soul will be released, and take its flight. and be freed forever from the provoking works of a diseased brain.

O how great hope and comfort these thoughts of release from the thralldom, the bondage, of a diseased brain should bring to the relatives and friends of insane persons!

What the Soul Is.

WHAT is the soul of man that it is worth more to its owner than would be the whole world?

We read in Genesis that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The soul of man being of so great value, as is clearly taught by our Savior in the following question, surely its identity, location, and nature should be most thoroughly established to the satisfaction of every intelligent being having a soul. Christ says, "For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. xvi, 26.) This question clearly teaches: First, that the human being *has* a soul now; second, that it is his own; third, that it is of great importance and value to its owner; fourth, that it may be lost. He says, "Fear not them which kill the body, but are *not able to kill the soul.*" Here, too, is proof, in Christ's own words, that the soul is not man's body, nor his breath, nor his physical life. "Fear not them which kill

the body, but are not able [have not power] to kill the soul." Here, in Christ's words, the soul is mentioned as a thing entirely different from and capable of living without the body.

As the murderer can kill the body of flesh and blood is proof sufficient that Christ does not refer to the breath and life of the material man when he says, "But are *not able* to kill the *soul*."

In death every material, physical, tangible part of man dies. No trace of life remains in any part. The body and all its parts lie dormant, inanimate, lifeless—dead—and yet the entire material structure, every physical part of man, from the crown of his head to the soles of his feet, may still remain physically unchanged, entire, and as perfect as in life. No part of the material body has gone. Dissection shows that the head is still sound, and the brain and heart whole and physically unchanged. Doubtless the soul has departed. What was it? Evidently it was no material part of man. Christian people in general believe that when death comes to the human body, the immaterial, immortal soul departs. Christ said to the penitent thief on the cross, "This day shalt thou be with me in paradise."

We read, "God said, Let us make man in our image, after our likeness." (Gen. i, 26.)

As God is a Spirit (see St. John iv, 24), man, as formed out of the dust of the ground, or of flesh and blood, is entirely unlike God. So, therefore, God's words, "In our image and after our likeness," can not have reference to man's body, but to his soul—an immaterial spirit transmitted from God to man, wherein is the "likeness" and the *relationship*—sons and daughters of God. (See Gal. iv, 5-7; 2 Cor. vi, 17, 18.)

Man was to be, and is, a *spirit*, as God is a Spirit; was to be highly intelligent, as God is intelligent; was to be eternal, as God is eternal; was to be good, as God is good.

Man would need a temporary home on earth and a servant to do his will. So God planned and formed out of the dust of the ground a combined, self-portable house and servant, and called it *man*. The needful house, servant, and home for the "image" and "likeness" of God being first prepared, God then

breathed into his nostrils the breath of life (or lives), and man became a living soul. It is said that the word *life* in Genesis ii, 7, ought to be rendered *lives*.

Surely man's immortal soul was not "formed of the dust of the ground," as was his body.

The soul's origin, most likely, was the Divine breath—an immaterial, immortal, spirit-intelligence and self-conscious personality.

The words "breath of life," it is said, more properly translated, would read "breath of *lives*," which, we suppose, means both animal and intellectual (or spiritual) life—the life of the material man and of the spiritual man. Both these lives exist in the living man.

The *soul* is that vital, active principle in man which sees, hears, *perceives*, *remembers*, *reasons*, *loves*, *hopes*, *fears*, *compares*, *desires*, *resolves*, *adores*, *imagines*, and *aspires*.

The word "soul," as used in the Scriptures, does not, in every instance, refer to the spirit aside from the body, but sometimes refers to the whole man.

Soul, Spirit, Mind.

THESE three words are usually used synonymously. A man's spirit is his soul, as also is his mind. A critic could suggest some technicalities, but for practical purposes the three words may be considered synonymous. The word "soul," however, is the name commonly applied to a spirit that is, or has been, connected with a human body or material organization. But the word "spirit" may be applied to a spiritual being that has never been connected with a human body or material organization. An angel is a spirit. The soul of man is a *spirit* from God himself, and imperishable. It is a unit distinct from the body, over which death has no power.

The word mind, however, when not used as synonymous, may be used to refer specially to the intellectual, thinking, and reasoning faculty or power of the soul or spirit.

The spirit is the essential, immaterial *self*. The soul is the spirit when in the body; in other words, the spirit is called soul

while it is incarnated in the human body or head. The mind is synonymous with soul, except we usually have in thought the soul in relation to the physical brain. Thus mind *is soul*, embracing its perceptive and reasoning powers. Reason is of the soul—belongs to the soul. Brain is matter which possesses no power to reason. Matter produces matter, not reason. The soul being immaterial, produces that which is immaterial. Reason is immaterial. Here is a difference between man and brute. Man's soul reasons. The brute does not. Man is governed by reason; the brute, by instinct. Instinct incites the brute to action—to move, to go and come, without any thought of improving its ways.

The physical body—the material man—was made for the infinitely more important part, for the soul, and not the soul for the body. The proper relative positions of the soul and body are as principal and servant.

The head of man is the earthly home of the soul. The brain is not only the center of the nervous system, but also of spiritual and intellectual life through the soul.

It is never proper to speak of the mind or spirit as being tired or weary. The mind never gets *tired*, never weary. A spirit that is to live forever would not get tired in the first century. It is the *brain* that gets tired, fatigued, and "gives out." The mind is vigorous and active until we become unconscious in sleep.

The nerves extend to and from the brain to all parts of the body, forming a most perfect and marvelous system of telegraphy, communicating as by a million wires with every hair's-breadth of the entire body of man.

As there is no intellectual intelligence in matter, we believe, with others, that the human brain is the home and business office of the soul, and the nerves the sort of electrical wires by means of which the soul, by the mere power of its will, communicates with the world, and directs the body and all its parts.

If, as theology teaches and enlightened Christians believe, the soul, after it has left its temporary home in the head and brain, is still an unimpaired spirit—intelligent, thinking, remembering, loving, reflecting, reasoning, etc.—surely then it possessed all these desirable faculties while *in the brain* of man.

All our intelligence, sight, and hearing belong to the soul. The eye sees nothing; neither does the ear hear. These are only mechanical mechanisms, through which the soul sees and hears.

Recognition and Growth of Soul.

OWING to our constant custom of seeing, examining, lifting, weighing, and measuring all things with which we have to do, or that come under our consideration, it is very difficult, even impossible, without reflection, to conceive of and comprehend the existence of anything entirely without a material body.

We are taught that God is a Spirit; that angels are spirits, that the souls of men are spirits; and that all spirits are *immaterial*, having no material organism, no physical existence.

The word "immaterial" refers to anything that exists without physical substance or matter, such as can not be seen, felt, weighed, and measured, as can material things.

It is, of course, easy to comprehend the existence of anything that we can see, feel, weigh, and measure; but to satisfactorily comprehend the actual, real existence of anything that is entirely immaterial, requires mental training, thought, and deep, mature meditation.

Theological scholars speak and write of the soul of man as existing, as being. Angels are described as celestial beings without material bodies. Now, in what sense or manner can we comprehend actual, *real existence* and life where nothing exists? We say that God *is* a Spirit. The little verb "is" implies—yea, *asserts*—the existence of something.

Our souls are immaterial spirits, and yet *exist* as really as though made of iron. Let your soul follow mine in this reasoning, and it may not only better comprehend the nature of spirits, but be convinced that they, though composed of nothing material, yet are as real as though made of steel.

A spirit is an immaterial, self-conscious *intelligence*, a spiritual *being*, a self-identified *personality*, existing in spirit (not material), growing spiritually, and increasing in knowledge and power for good or for evil.

All life, both material, organic, and spiritual, has its origin in infancy. Everything produces after its own kind, brings forth its like or successor in infancy, whether it be vegetable or animal. Thus the big, majestic oak of the forest scatters the seed in which the infant oak has its origin, and continues to grow in size, strength, and weight, adding oak, not hickory, to the infant oak, until it, too, becomes one of the mighty oaks of the forest.

As of the oak, so of the material, organic man. He, too, is born in infancy, and increases in material substance, in visible, tangible flesh and bones, until manhood.

So, too, of the human soul. It is born an infant spirit, and grows and increases, not in flesh and bones, but in spirit, in the qualities and powers of an immaterial being.

Thus everything increases and produces of its own kind, the infant oak drawing its support and growth from material substances in the ground and the atmosphere. The infant man feeds on and draws his support from milk, bread, and meat. But the mind—the soul of man—being a *spirit*, feeds on things that are not material, as an increase of knowledge acquired by observation, instruction, conversation, reading, and meditation.

Some years ago the reader learned the A-B-C's, then to spell small words, then larger words, then to read, to write, and to figure in mathematics. Have you forgotten these acquirements? No. Have you knowledge still in your possession of all these things? Yes. Can you show, in *material*, any of these your acquired possessions? *No.* Have you a pocket-handkerchief? Yes. Can you show it in material? *Yes.* Are you sure, then, that you really *have* knowledge of the studies that you pursued years ago? *Yes.*

You are right. You did acquire knowledge of letters, figures, spelling, reading, and writing, all of which still exist spiritually, and constitute, as it were, a part of your soul.

You obtained, and still *have possession* of knowledge of many things. You *know* that you *have* such knowledge; but, knowledge being immaterial, you can not show it, as a pocket-handkerchief. It has become, by acquirement-growth, a part of the store of knowledge now belonging to your soul, but, being immaterial,

can not be seen nor felt, nor weighed nor measured, nor exhibited, as things made of material or matter.

Love, whether proper or improper, whether moral or immoral, is a part or sentiment of your soul, fitting or unfitting you for heaven. Love exists in and emanates from the soul, but can no more be found than the soul itself, and yet it exists spiritually as really as though it were gold or silver.

An Infant Soul.

A NEW-BORN infant soul possesses all the faculties of an adult soul, including the power of seeing, hearing, perception, remembrance, reason, love, hope, fear, comparison, desire, will, adoration, imagination, and aspiration—all these in their most *undeveloped* state.

The infant soul feeds lightly on observations of the things that comprise its new surroundings. Spiritual growth being slow but *sure*, the soul of the child peers out through two so-called eyes, which, really, are windows in the wall of its house, to enable it to look out and see what is going on, and what dangers may confront it. These little eye-windows see absolutely nothing; but the imprisoned soul within sees as the reader sees out through the window of a house.

But we were about to say, the soul, peering out through these little eye-windows, soon begins to notice the nods and smiles of its nurse or mother, and erelong vigorously asserts its personality and its twofold nature.

Selfishness is always present in the infant soul, and usually is first to manifest itself. But the mother may notice passion as first in undue proportions. When these are manifested, it is time to begin to overcome and subdue such evil tendencies, first, by examples of kindness; but so soon as the child can talk and understand, then by both precept and example.

Inherited Character of Soul.

AS THE little acorn contains the oaken germ, and transmits to the infant tree the specific, positive character and nature of the future big oak, so every infant soul of man *inherits* special *tenden-*

cies of *character*, moral and immoral, honest and dishonest. Specially lewd and unchaste tendencies of parental passions *are inherited* by the child. One child inherits the evil qualities of the father, another those of the mother; but such evil tendencies are *transmitted to* both the *soul and body* of the child; and, unless these evil tendencies be overcome and *changed* by effective early *moral*, reformatory education, will develop controlling character inherited from at least one, if not both, parents.

The *oak* has but one nature, and *transmits* that to its descendants. Every human being has two natures—animal and spiritual—and *transmits both of these* to their descendants.

Inherited evil influences and tendencies from bad parents can not be eradicated, but may be largely overcome by increased *moral* growth of soul, obtained by a timely, ceaseless supply of moral and reformatory *spiritual food*, both as precept and example, during youth.

But the *timely* supply of moral and reformatory food is very seldom, *almost never*, furnished by immoral parents. In such homes evil conversation and example outweigh and overcome all better influences, and the soul-growth and development is largely evil.

Character of Increase of Soul.

THE character of the increase or development of soul will correspond, in some measure, with that of the influences on which it is fed. By this I mean that the character of the increased growth of the soul will correspond with the character of the mental food, whether it be moral, immoral, or merely intellectual. Intellectual growth may be large, *without any moral growth.*

The quality of increase of soul will always be affected for good or evil in some measure by the nature and quality of the soul to which new growth is being added, it being difficult to build a pure, moral soul on an immoral, dishonest, or unchaste foundation.

Education, learning, arts, and sciences, *purely*, do not reform men, nor make them in any way better morally.

Damaging Consequences of Evil Growth of Soul.

WHILE evil hereditary tendencies are a vast disadvantage to any soul, yet no less difficult to overcome, and *more* damaging in its results, is the early growth and development of soul fed on the unchaste, *immoral*, and *adulterous* jests about serious things, talking or speaking lightly or jocularly of things about which no sensible, decent person would even smile, unclean and immoral remarks, jokes, anecdotes, and *adulterous examples* of a sinful parent, whether by father or mother. These establish the bad tendencies and bad character of the young souls, and bring blighting *curses* upon souls yet *unborn*, so far-reaching and disastrous that all the evil, damning consequences will not be stopped before the great and final day of judgment at the end of the present dispensation.

When parents are degrading their children by sinful words and example, they are at the bottom of the ladder of degradation.

Sleep—Nature of.

SLEEP is rest, the condition of inactivity and repose in which the brain and entire nervous system share and recuperate. Sleep is the condition of rest and recuperation, during which there is more or less complete suspension of consciousness and of the power of voluntary action. It is an important normal condition, occurring periodically, indicating, specially, repose of the brain and nervous system.

While man is awake, the constant activity of the soul (meaning the mind) and its mental operations keep the brain and, more or less, the whole nervous system active. This causes wear and tear of the nervous textures and deposits in them of effete, thrown-off, waste products proportionate to the work done. Thus a large amount of potential or physical energy is being constantly expended, and this, too, more rapidly than it is reproduced.

Wakefulness is a specific, positive condition, in which energy is consumed more rapidly than it is restored. During this period of activity a portion of the animal tissues are worn out, and the

waste, dead matter accumulates faster than it is carried off out of the way.

Sleep is the *opposite* condition, the negative of awake, being a state of general repose, during which the expenditure of vital force and energy is *reduced* to the smallest amount possible in safety to life. The brain is now inactive, consciousness and will-power *suspended.* The movements of the heart, lungs, and of other organs that perform either dynamic or secretory functions, are each *less active* during sleep.

Nutrition and restoration of the nervous tissues go on *more rapidly* than the wear and waste, so that there is an *accumulation* of vital force and energy preparatory for waking and the next period of activity.

Cause of Sleep.

AMONG the more distant causes of sleep may be mentioned the activity of the brain and nervous system, causing wear and tear exceeding, during wakeful activity, nerve-nutrition and restoration, bringing absolute necessity for a periodical cessation of physical activity, to avoid actual destruction of the brain and nervous system.

But for the *immediate cause* of sleep, we think that is to be found in the diminished supply of blood in a *fatigued* brain. Activity brings increased supply of blood to any organ, and keeps up the supply; but after a time fatigue comes, first to one part of the brain, and then to another, the blood-supply is *diminished,* and sleep comes, first to one part of the brain, then to another, and ought to have its way.

How Long to Sleep.

SLEEP is a physiological function of a healthy nervous system, and ought to continue, in each individual case, until the effete, wornout matter—portions of wornout tissue—is carried off by the proper channels (the kidneys being one of these), and all wear, waste, and energy restored. When, during sleep, all this marvelous work has been accomplished, sleep will have been suc-

cessful, and awaking occurs. An unreasonably short period of sleep, as four or five hours, is stated by some as sufficient time for complete recuperation; but in far more cases seven or eight hours are necessary to restore full bodily energy.

Age, sex, and other considerations, as of temperament, climate, habits, etc., have their influence. Thus, in childhood and youth, when the processes of bodily growth require specially large expenditures of energy, sleep needs be frequent and long-continued.

In adults (persons of full growth), where wear and tear only require to be restored, less sleep is required. But again, in old age, when repair is more slowly and imperfectly effected, more sleep is necessary to maintain health and vigor.

When a person awakes after sleeping a sufficient number of hours, still feeling jaded, worn, and exhausted, there is indication of disease and consequent failure of the animal textures to successfully do their work of reparation.

Habitual "late nights" and voluntary or forced loss of sleep contracts the *habit* of too short sleep, which, in time, is sure to be followed by nervous inability to sleep, insomnia, nervous prostration, loss of beauty of complexion and of flesh, brain exhaustion, and—shall we say?—premature old age and, possibly, insanity.

The average loss of one hour's sleep amounts to a loss of forty-five nights' sleep, of eight hours each, in one year, and will bring on nervousness, headaches, rheumatism, pale face, gray hair, and old age more rapidly than two hours added to each day's labor.

Dreams—Cause of, etc.

DREAMS are usually a series of thoughts, feelings, and mental acts of the *imagination* occurring in sleep. The dreams of which we are most conscious occur when sleep is *imperfect*, and indicate that consciousness is still continued. In complete sleep there is probably an entire suspension of consciousness; but when sleep is imperfect there is some mental activity of which we are more or less conscious at the time, and of which we may or may not

have remembrance on waking. The *will* controls the working of the intellectual faculties when we are awake. When we are asleep it fails to do so, and the perceptive powers are lessened; the mind no longer controlled from within, nor corrected from without; there is no government over the current of thought, and groups of images crowd upon it, rising apparently spontaneously, and are visible for a few seconds, and then disappear.

In dreams we perform, in our imagination, all the actions of active life, experience all sorts of mental emotion, and the reasoning processes are sometimes remarkably clear and complete, taking up a series or train of thought on which the mind had been previously engaged during the preceding waking hours, intellectual efforts have been successfully made during sleep that had failed during the waking state. But this is uncommon.

During imperfect sleep and dreams the cerebral hemispheres seem to be partially active, and the uncontrolled freedom of thought and imagination indicate deficiency of mental control.

Most dreams take their character from and are traceable or referable to some preceding state of the mind, and are often modified by the conditions of the health or some peculiar condition of the body and its feeling, or to the influence of other of the external senses, or to a controlling thought or train of ideas that have recently occupied the mind, or to the reading or to events of the preceding day, any of which may produce dreams and mold their character.

One of the wonders of the mind in dreaming is its remarkable power of *rapid imagination.* To accomplish in actual deeds, and to experience in fact all that the mind imagines in a dream, begun and completed in a few seconds, would take months and years of time and activity. We go to far, distant lands, make new homes, build mansions, make fortunes, buy farms, plant and harvest fields, make friends, visit and care for the sick, and bury the dead—any or all these things in a dream of a few seconds' duration.

Dreams are not always traceable to the thoughts that have recently occupied the mind. Frequently, when the brain is asleep and the wonderful mind is released from the controlling power

of the *will*, it proceeds to resurrect old and forgotten memories of old-time friends, acquaintances, people, faces, words, occurrences, and things that have not been thought of for years, showing that the mind is a marvelous spirit *being*, and that things that are supposed to be forgotten are only laid away and preserved in the mental storehouse of the spirit, and can be called into memory by the *unrestrained* power of the soul.

Every-Day Evidences and Proof of the Existence of God.

EVERYBODY is confronted and surrounded by evidences that amount to the strongest proof of the Creator, whom we call God. The earth *is* an evidence, the *ground* on which we walk is evidence, the *air* which we breathe *is* evidence. Everything that we eat and drink *is* evidence; everything that we wear is evidence; every spear of grass is evidence, every tree, bush, and shrub is evidence. Every leaflet and leaf is evidence. The workmanship on every blade of grass and on every leaf is *proof*. The beautiful scalloping and coloring of every leaf is *proof*. The master workmanship, coloring, and remarkable beauty of every flower is *proof*. Birds and the coloring and beauty of their feathers is *proof*. Every living thing is *proof*. The rains and the rainbow are *proof*. The existence and marvelous mechanism of man himself is *proof*. The fact that things are not made without a Maker is *proof*. The existence of all these is *proof* of the existence of a marvelous Creator, and, as creation can be accounted for in no other way, the Bible is *proof*.

The wonderful, marvelous workmanship, superior taste, and exquisite beauty of form, shape, decoration, and finish is endless *proof* that God created the world and all these things.

God's visible works are all the *proof* of the existence of the Creator that was needed. But while each and all these declare the existence of an *all-wise* and all-powerful *Creator*, they neither name the Creator, nor establish *his government and laws*. Therefore God inspired prophets, and through them gave us the Bible, which tells us *who* made the world and every living thing, and

declares God's authority, and establishes *his* government, laws, and penalties, to protect and guide his creatures.

Man's highest conception of beauty is taken from the matchless beauty of God's works. When man wishes to make anything *fancy*, as a piece of dress-goods, wall-paper, or a carpet, he finds no pattern so pretty as a sprig, bud, leaflet, leaf, or flower; and the prettiest garment or dress ever made for a woman was not so pretty as the pluming dress of some birds which God has made and dressed.

And yet, with all this multitude of *proof*, ask the Satan-*blinded* infidel *where* the big oak-tree came from, and he says, "The *acorn*." Then ask *where* the acorn came from, and he answers, "The *oak*." Ask again, Where, *then*, did the oak come from? and the answer is, as before, "The *acorn*." But *where* did the acorn come from? "O, I told you, the *oak*."

And God says, "The fool hath said in his heart, There is no God."

Ask him who *knows* whence the oak came from, and he will cite you to the second chapter of Genesis, where we are told who made the first oak.

God's Organized Government.

MAN perhaps makes no mistake that strikes more boldly at the authority of God, none that is more unreasonable, and none that is more demoralizing and degrading in its consequences than the failure to recognize God's organized government in all its departments.

Every nation has its laws, which command respect and obedience. No Government could exist without laws; and can any sane man suppose that the great Creator of this earth, with all its resources, original beauty, and natural wealth, has no entire system of government and definite laws to govern the beings he has made? And yet, if we may judge men by their conversation, their words, and by their deeds, the conclusion will be that a large per cent do not recognize God's government.

Suppose that men were to publicly proclaim that the laws of God, though designed to govern the people and protect their

property and rights, are not binding, that they restrict the liberties of the people, and therefore ought not to be obeyed! And behold, this is what millions of men and women do every day with reference to God's laws by their deeds and by words.

But God has declared his government and laws through his prophets, and by Christ and the apostles, which are the standard by which the impenitent wicked will be condemned and the penitent and pardoned justified.

We have complete and ample evidences of the existence of the regularly-*organized government* of God, designed to regulate the spirits and deeds of mankind.

A general government of a people always implies laws, as there can be no government without laws. These we have in the Ten Commandments and other Old Testament laws, and in the teachings of Christ and the apostles. Then, as there can be no law without a penalty, the New Testament provides penalties. Penalties imply punishment; the Scriptures *declare punishments.* Punishment implies a place of punishment; the Scriptures declare *hell* to be the place. A place of lawful punishment implies a judge. The Scriptures declare that Christ the Lord is the Judge of all mankind. A judge implies a judgment-day. The Scriptures declare that there will be a day of judgment, when all mankind will be judged and sentenced. Sentences imply both penalties and rewards, or awards. The Scriptures declare that *heaven* is the *place* where rewards will be paid to the righteous, to the souls which have repented, been pardoned, loved God's laws, and endured privations for Christ's sake, where back pensions for hardships in life arising out of the unequal and unjust distributions of the good things during life on earth will be paid to the pardoned and redeemed of mankind.

God's Law Compared with Man's.

OBSERVE the wonderful generosity of God's law, which gives man his whole natural human lifetime in which he may repent and be pardoned. Compare this with man's law, which punishes for every offense, without any specific provision for escape from

punishment by repentance and reform. Again, observe, man's law punishes a man by confinement at hard, unpaid labor in a penitentiary for entire life, as long as he lives, thus taking from him every remaining hour of his human life; and to this severity men say *Amen!*

But God, in marvelous kindness and amazing mercy, allows a man to go on and on during a long life in unrestrained disobedience and sin, giving him, though an outlaw, all the years of his life to repent and reform; but when, after all this amazing, marvelous mercy, the man dies sinful, as he lived, and God consigns his impenitent, heartless soul to hell for eternity, wicked, ungodly men say that such long punishment is unjust!

Whosoever thus criticises God's law makes himself judge, and sets up in judgment against God.

To disregard and throw off the restraints imposed by God's law is to accept the rule of Satan and sin. It has been tried on a large scale. History shows that, at one time, in France, God's laws were disregarded, and atheism became the controlling power, and that it was then proven to the world that, to throw off the restraints which God's laws impose, is to accept government under the most wicked and cruel of tyrants. Terrible, awful, were the scenes enacted in France when, at one time, God's law was trampled under foot, and atheism was the controlling power.

But, on the other hand, faithful obedience to all God's laws would do away with all evil, all sin, all enmity, and establish universal honor, friendship, and love, and, withal, make this world very, very like heaven itself.

All Linked Together by a Chain of Links of God's Words.

THE Scriptures teach the actual existence of the *personal* devil (Satan), of a *located* hell and the everlasting punishment of the wicked, a *located* heaven and the everlasting happiness of the pardoned and redeemed, the second coming of Christ to judge the world, the coming of the *day of judgment*, the *resurrection* of all the dead to be sentenced, and the *destruction* of the world.

All the above is Bible Scripture, all from the same authority, and all equally taught by Christ, and subsequently by his apostles. To accept one of these teachings and deny another is disputing and rejecting the authority of Christ and his apostles. In other words, to dispute the existence of the personal Satan or of hell, or of the coming resurrection, or the coming of the day of judgment, is equivalent to disputing Christ, as he has declared each and all these things. All these were taught by Christ and the apostles, and are proven by a chain of Scripture evidence stronger than any chain that can be made of iron or steel or brass or silver or gold—by a chain whose links are God's words, extending through all the Bible teachings on the subjects.

Why God Does Not Convert the Sinner.

As TO why God does not convert the wicked, and thereby put a stop to their evil works, is a question in the minds of many people.

There are things that God either can not, or will not, do. God will not commit sin, will not do wrong, will not violate his own laws; and therefore he can not convert the sinner against his own will.

In the creation of man, God bestowed upon him the magnificent gift of free-will, or freedom of will, of choice; personal moral power of choice of conditions, circumstances, and things. This power of freedom of will, of choice, as between good and evil, is what makes man personally *responsible* to God, both for whatever he does that is morally wrong, and for neglect to do what he ought to do.

This power of choice man possesses as a Divine gift. Without this free-will man would be a mere machine, governed entirely by a stronger power. But as God has made man, he can always, under all circumstances, exercise his freedom of will, and choose, except possibly a case of force and violence.

God never interferes with man's free-will, therefore he can not convert the wicked. To convert a sinner it would be necessary to overcome and overpower his freedom of will, by the force

of superhuman power. This would be a violation of God's law. God's Holy Spirit may "strive" to induce a sinner to repent, but will not use moral influence so strong as to amount to overpowering *force.* It is the sacred duty of every human soul to heartily appreciate this gift of free-will power, and to use it at all times, in harmony with God's laws, to do good, and no evil.

It was by the wicked, sinful *misuse* of this power that Adam and Eve chose to hearken to the advice of Satan, and disobey God, and thereby fell from grace, becoming dishonest and sinful, and transmitted their fallen, sinful nature to their children, and thereby the great curse of sinfulness fell upon all mankind by inheritance.

Heaven and the Citizens.

HEAVEN, to which this article refers, is that portion and *place* in infinite space in which God gives immediate manifestations of his power and glory. The eternal *home* of blessed spirits, and of souls of the pardoned and redeemed of mankind. The special seat of the glory of the Father, Son, and Holy Ghost, where angels minister to the Most High, and redeemed souls abide in perpetual adoration and glory.

Take a Concordance and a Bible, and search the Scriptures, as others have done, for all that is said about heaven, and you will be surprised to find so much about that *future abode* of the redeemed. Heaven is a fundamental doctrine of the Bible, both of the Old and the New Testaments.

The unbiblical idea that heaven is everywhere and nowhere is a concoction and a deception of Satan, and is the doctrine taught by the infidel—by people who do not believe that there is a heaven. To disbelieve in the existence of a located, embodied heaven, is to disbelieve in the Bible, as the Scriptures declare the existence of heaven as clearly as of God himself.

D. L. Moody, the evangelist and man of God, said: "I remember, soon after I was converted, an *infidel* got hold of me, and he wanted to know how it was that when I prayed I always addressed my prayer as if God was *above* me. He said that God was in one place as much as in another—that God was every-

where. I did not know much about my Bible then, and I must confess I was a little *confused* the next time I went to pray, and it seemed as if I was praying to *space*—just to the *air;* and it seemed as if I had n't any one to pray to. I could not locate God. But since I have got better acquainted with my Bible, I find that it is *right* for us, when we approach the throne of mercy, to *locate God.*" Perceive how the devil uses his human agents. This infidel was one of Satan's *agents,* and was pretending that he believed God to be everywhere.

The Lord Jesus has taught us to pray, "Our Father which art *in heaven*"—not on earth, nor everywhere, but "which art in *heaven.*" When King Solomon dedicated the Temple at Jerusalem to God, he prayed, "Hear Thou in *heaven,* Thy dwelling-place." (1 Kings viii, 13.) God says, "Then will I hear in heaven and forgive their sin." (2 Chronicles vii, 12.) And Moses prayed, "Look down from Thy holy habitation, from *heaven,* and bless Thy people in Israel." (Deuteronomy xxvi, 15.) God is a *person,* and must have a dwelling-place. Christ our Savior is a *person,* and has, too, his dwelling-place in heaven, along with the God the Father.

The Bible clearly teaches that heaven is the habitation—the *dwelling-place,* the *home*—of God the Father, and of Christ the Son, and of angels; and that there is rejoicing among the angels in heaven when even one sinner repenteth here on earth.

It is clearly taught in all parts of the Bible that no *unclean* thing can enter into heaven. Jesus Christ said, "If ye die in your sins, where I am ye *can not* come."

From first to last—from Genesis to Revelations, inclusive—the whole Bible clearly teaches *two future states,* and the final and everlasting *separation* of the wicked and the pardoned—the impenitent and the timely and truly penitent.

The Bible expressly and unmistakably *declares* that no liar, no drunkard, no adulteress, no fornicator, no adulterer, no person who taketh the name of God, or Christ Jesus the Lord, in vain—that none of these can enter heaven. And God has pronounced a *curse* against another and numerous class of men. He says: "*Woe* be to the man that putteth the bottle to his neighbor's

lips!" Hell awaits all persons belonging to the above list, and others whom I have not enumerated!

O! how glad I am that this separation is to come, and that we are not to be always tormented by the presence, influences, and works of the wicked!

That there is a state of future *happiness* for God's people, both *reason* and Scripture indicate. Even among the heathen there exists a general idea or notion of happiness *after* death; yet these people have had only the light of nature to teach them.

We find, on examining the mind of man, evidence that there is a natural desire after happiness; a desire for a degree and measure of happiness that is *not attained in this life.* It is also easily observable that in this life there is an *unequal distribution* of things, which makes the providence of God very intricate, even unjust, if there be no future state, or *states*, where *wrongs* are *corrected. Justice and equity*, to be secured by a righteous proportionment of rewards and punishments, *demand a heaven, a hell,* and a day of final *judgment*, and an infinitely wise and just Judge, as Christ, to preside over the final destiny of every human soul; a *Judge knowing the works* and the hearts of all, and capable of assigning each to that place most nearly merited by the character of the individual soul.

The New Testament Revelation puts the question as to a future state beyond all reasonable doubt. God has *promised it.* Read 1 John ii, 25, and v, 11. James i, 12, gives us some intimation of the *glory of heaven.* (1 Peter iii, 4, 22.) Revelation iii, 4, declares that Christ hath taken possession of heaven for us (John xiv, 2, 3), and informs us of some *already there*, both as to their bodies and souls. See Gen. v, 24; 2 Kings ii.

Heaven is to be considered as a *place*, as well as the state or condition, of the blessed. It is expressly so termed in Scripture (see John xiv 2, 3), and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof that heaven is a place. For if it be not a place, where can these bodies be, and *where* will the bodies of the saints exist after the resurrection? Just where this place is, however, can not be located as a city on earth.

Surely there is *room enough* for heaven—for a vast heaven, and a big hell too. Can any men measure the extent of the universe? It is, so far as we know, as endless as eternity. Why, then, quibble about *where* heaven is located? Be assured, skeptic, that there is room plenty for both heaven and a broad, capacious hell, with space for all unpardoned sinners!

The Scriptures represent heaven as a substantial, *embodied reality*, and its citizenship a kingdom of the redeemed of mankind, having its eternal abode in a sphere of its own, which will be truly "a new earth."

Heaven, we are *abundantly assured*, is a place of inexpressible joy. The names given to it are proof of this. Heaven is called "paradise" (see Luke xxiii, 43); "Light" (Rev. xxi, 23); "a building and mansion of God" (2 Cor. v, 1; John xiv, 2); "a city" (Heb. xi, 10, 16); "a better country" (Heb. xi, 16); "an inheritance" (Acts xx, 32); "a kingdom" (Matt. xxv, 34); "a crown" (2 Tim. iv, 8); "glory" (Ps. lxxxiv, 11; 2 Cor. iv, 17); "peace, rest, and joy of the Lord" (Isa. lvii, 2; Heb. iv, 9; Matt. xxv, 21, 23).

The joy and felicity of heaven will consist in freedom from all evil, both of soul and body (Rev. vii, 17), and in the enjoyment of God as the chief good; in the company of angels and saints; in the study of the extent and marvelous creations of God, and in perfect holiness and growth in knowledge (1 Cor. xiii, 10-12).

Degrees of Glory in Heaven.

As to degrees of glory in heaven, we feel sure that the Scriptures expressly declare for degrees of happiness. See Dan. xii, 3; Matt. x, 41, 41; also, Matt. xix, 28, 29; Luke xix, 16, 19; Rom. ii, 6; 1 Cor. iii, 8; also 1 Cor. xv, 41, 42; 2 Cor. v, 10; and Gal. vi, 9.

The Scriptures speak of heaven as a place of rewards for obedience to God, for Christ's sake; and let no one vainly suppose that he or she may spend a large or considerable part of this life in sin and disobedience, and then obtain pardon and receive as great reward as though life had been spent in the service of God. The Scriptures do not justify any such unreasonable expectation. While it is possible that the old sinner may repent and be par-

doned, his shriveled, damaged soul will not be capable of nearly so much joy as it would have been, had it prepared for heaven at an earlier day. The Scriptures teach no unreasonable thing.

Shall We Know Each Other?

THE question has been proposed, whether the saved shall know each other in heaven.

The arguments in favor of recognition are taken from those instances recorded in Scripture, in which persons, who had never seen one another before, have immediately known each other on meeting in this world, by a special, timely Divine revelation given to them, in like manner that Adam knew Eve. (Gen. ii, 23.) We read, also, that Peter, James, and John knew Moses and Elias. (Matt. xvii.) Christ also represents the redeemed *from all nations* as sitting down with Abraham, Isaac, and Jacob in the kingdom of heaven. (See Matt. viii, 11; Luke xiii, 28-30.)

Such Scriptures justify the belief that the saints and redeemed *shall know* one another in heaven when joined in the same assembly.

Again, recognition may be proved by the apostles' words in 2 Cor. i, 14; Phil. iv, 1, and especially 1 Thess. ii, 19, 20. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." This teaches that they shall know one another; and consequently they who have walked and worked together on earth, in the ways of God, and have aided one another as relatives and intimate Christian friends, especially in the latter capacity, shall bless God for the mutual benefits that were received on earth, and shall know each other when again joined in heaven.

That every soul in its future state, whether in heaven or in hell, whether saved or lost, will possess the power of personal recognition, is taught in the following Scripture, in the words of Christ himself: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked

his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in *torment,* and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have *mercy* on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house, for I have *five brethren;* that he may testify unto them, lest they also come into *this place* of *torment.* Abraham saith unto him, They have Moses and the prophets; let them *hear them.* And he said, Nay, Father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Behold the above Scripture clearly teaches that the inhabitants, both of heaven and hell, retain fully their intellectual power of memory, reason, reflection, regret, etc. Father Abraham reasoned with the lost soul of the once rich man, assuring him that if the impenitent on earth will not listen to Moses and the prophets, which means, that people who will not believe the Bible, would not believe though warning be sent from the dead.

If the immortal soul of man is not, or does not include, his mind, it would lose its own personal identity when separated, by death, from the human body. In other words, if man's soul is dependent for knowledge on brains, knowledge would die with brains. But of mind—all human memory and recognition is of and by mind. No man can recognize himself, and be sure of his own identity—of his sameness—without the use of his mind.

Some one has said: "The evidence of personal identity or sameness of a rational being, is self-consciousness; by this every one

is to himself what he calls self, without considering whether that self be contained in the same or various substances."

Thus it matters not whether this self—the immortal soul—be contained in its temporary home of flesh and blood, or otherwise, memory will always be present and able to recognize and identify itself. The mind of the soul, reflecting upon itself, will quickly recognize as its own, previous knowledge, memories, affections, and experiences (O how many and how *sad* some were), and abundantly recognize sameness of personality—of self. Human recognition of any person or thing is accomplished through foregoing and still existing knowledge and memory. Turning the mind of the soul upon itself, memory of its own past life, works, deeds, experience, and its likes and dislikes—love and hatred—will never fail to enable the soul to identify itself, wherever it may be. Therefore the soul's change of location, habitation, and dress; as, from this corruptible (destructible) flesh and blood, to an incorruptible (not destroyable) body, will never prevent heavenly recognition; no, *never*.

To deprive the soul of the power of memory would rob it of all self-consciousness, and all power of personal self-identification, and degrade the soul down to idiocy; and would be equivalent to annihilation. Unless the mind—either the objective or the subjective, so-called, accompany the spirit of man, either as the soul itself, or as an all important part thereof, the soul, were it to pass through the pearly gates into heaven, could not tell the Lord whether it formerly belonged to Smith or Brown; nor who was its father, mother, brother, or sister on earth. Nor whether it had been a devout minister of the Gospel of Jesus Christ; or a servant of Satan! Such an unbiblical, know-nothing condition would rob heaven of all glory for mankind.

But I entreat you, believe that you have a soul now, and it is *mind*. It is no serious difference whether one believes that man is endowed with one, or with two minds—one for this life-time, and one for eternity. Whether he possesses a dual mind or what is *practically* equivalent to two minds, called, respectively, the *objective* and the *subjective* minds, provided he believes mind is the soul. The objective being the mind of which the brain is the organ,

and especially suited for use during the *present life-time;* and the subjective mind being that intelligence which is most manifested when the brain is *asleep and entirely at rest.* The subjective mind is supposed to be the organism of the immortal *soul;* and not at all dependent upon a physical organ, and being, it is said, endowed with endless memory and all the faculties, except one, possessed by the objective mind. Recent psychologists hold that it is *especially* adapted to a disembodied existence, and for life and usefulness in a sphere much higher than this. And, it is argued, that, as the faculties of the subjective mind are not generally useful during this life, they are intended for a life beyond the grave. If such facts can be proven, why object to this quite recently discovered subjective mind, for the soul?

Remarks and comments on belief, faith, and hope, and opposition thereto. Of all the sources of peace, comfort, happiness, and joy; and of all things that lighten burdens of toil, disappointment, betrayal, cruelty, poverty, sickness, sorrow, grief, and distress, there is, perhaps, no other source of consolation that contributes so much to human happiness, as the Christian's belief, faith, hope, and *expectation* of seeing the Savior, and of seeing, *knowing,* and everlasting association with loved ones in a world without trouble and without end. And this hope and confident expectation is fully justified by the teachings of Scriptures, which, when heartily accepted and adopted as one's unfailing guide and rule of life, are always at hand—always present—always ready and waiting to encourage, console, cheer, and stimulate, by the many sacred promises of an end to betrayal, loss, sickness, sorrow, grief, distress, and death; and of an endless reunion of all worthy loved ones, and uninterrupted, everlasting peace, comfort, and joy in a future abode. These are some of the fruits of Christian belief, faith, and hope. It is a fortune that can not be bought with money; no, there is not money enough in the whole world to buy belief, faith, and hope such as are possessed and entertained by unknown thousands of the poor and needy, the half-clothed, and the destitute and hungry, but believing, trusting, hopeful followers of Him who has, by His own examples and works, shown mankind how to live, work, *endure,*

and pray, being always governed by *love* of right and *hatred* of wrong. All these Christ did, and even when suffering and tormented by His enemies, while in the agony of death, He prayed for the men who were destroying His body, but could not destroy His soul.

Of all the cheats, defrauders, thieves, burglars, and robbers on earth, there are, perhaps, none whose evil works extend so far into the future, none so cruel, and none who inflict so great loss to humanity, as him who, by discouragement, opposition, or other means, deprives and robs one of Christian belief, faith, hope, and expectation. There is no other robbery so cruel and yet in its consequences none more common. I have good reason to believe that in at least hundreds of thousands of homes in the United States, there are men and women who are either depriving or robbing children and others of this greatest consolation and most enduring blessing of human life.

Recently a banker said to me: "My wife has so much religion now that I can hardly live with her." A mental monstrosity, entirely perverted, selfish, narrow-minded, money-loving, time and devil serving, loving evil and hating good; such men are too desperately wicked to at all appreciate, in the Christian character of their wives, the choicest, best, and most sacred principles and elements of the highest, purest, and noblest womanhood.

There are many thousands of such women as the banker's unfortunate wife—women of pure souls—who have made well trodden paths to houses of prayer, and are tramping, tramping to the elevating prayer-meetings, while their husbands tramp, tramp, tramp, to the clubhouse, the card-table, the saloon, and to other kindred places of vice and degradation.

Just now my mind begets and suggests a practical proposition to all mankind; it is, that *every Christian* is a good person; and that *no bad person* is a Christian. If this proposition be *true,* make it a *maxim,* and henceforth encourage and help all humanity—everybody—to be Christian; and to heartily believe that we *shall know each other* in a future world.

Hell and the Citizens.

Hell—Greek, Hades; Hebrew, Sheol.

THE word Hell, as used in the Old and New Testaments, means the place where God punishes the wicked. Attention is directed to the meaning of four distinct words used in the Greek and Hebrew Scriptures—Hades, Sheol, Tartarus, and Gehenna.

Originally, from the earliest times, the *region* of the disembodied souls of the dead was called Hades by the Greeks, and Sheol by the Hebrews. This region of souls (disembodied—separated from their material bodies) was supposed to be a vast, deep, dark, gloomy cavern or "pit," located in the bowels or near the center of the earth, and was spoken of as "the house of Hades," just as Christ referred to heaven. He said, "In my Father's house are many mansions," thus calling or referring to heaven as a house. Hades (hell) was vast, and the darkness and ghostlike scenes rendered it most horrible. So large, so vast in extent was Hades, as to be better comprehended by expressions such as "the lower regions" and "the lower world"—so large as to be called "the lower world."

The nearest surroundings of Hades, or "the house of Hades," fittingly correspond with its headquarters, rough and rocky grounds, covered with weeping-willows, persephone, and other fruitless and hateful trees, and thorny, prickly brush.

The doors of "the house of Hades" were always open—day and night—to receive the souls of the dead; but carefully guarded by Cerberus, a powerful, many-headed dog, who kindly admitted all who would enter, but allowed none to escape.

Such was Hades, Sheol, or Hell, in which all the souls of the dead were confined.

And yet, notwithstanding this description, "the lower world," or "the house of Hades," was supposed to be in part the miserable prison of the wicked, and in part the happy abode of the blessed.

The word Hades was so used by classic writers—by the best writers of early times—who employed it to denote the *region of the souls* of the dead, which they believed was, as stated above,

in part the wretched prison of the wicked, and in part the comparatively happy abode of the blessed.

The Hebrew Sheol was sometimes used without reference to any separation between the righteous and the wicked, but at other times so used as to clearly mark a supposed separation.

From the above records the reader will perceive that neither Hades nor Sheol have any reference to a grave proper, or burial-place, as some have supposed; and will notice, too, the wide difference between the small, shallow, narrow, and short "pit," in which a human body is buried, and the Hades, Sheol, or Hell, described above.

The Greeks, Hebrews, and other people of antiquity expected but little happiness for the blessed in Hades, as compared with the Christian's high, exalted views of the state and inexpressible glory that is believed to await the redeemed in heaven. But these exalted views are justified by the teachings of the incarnated Son of God and his apostles.

The Greeks and the Jews were agreed as to the region and abode of the souls of the dead, but differed widely in belief as to a future deliverance from Hades. The Greeks did not believe in a future resurrection, and so had no hope of deliverance. But the Jews firmly believed in a future resurrection from Sheol, their hopes being based on Old Testament prophecies found in Isaiah, Hosea, and Daniel. Thus the Old Testament (there was no New Testament in the times referred to) prophecies of a future resurrection gave the Jews comforting hopes that the Greeks and heathen nations did not enjoy.

The other two words, Tartarus and Gehenna, are very specific or definite, and *strictly* mean the place of Divine *punishment after death.*

It has been the general, almost unanimous, opinion that Hades is the place of an intermediate state between death and resurrection, divided into two parts, one the comfortable abode of the blessed, and the other the wretched place of the lost.

I do not mean to say that Christianity locates hell in the bowels of the earth, as did the ancients, but believes that hell really exists *somewhere* in the vast, endless space. Christianity

draws a definite separating line through Hades, and calls one part hell, and the other heaven, or paradise.

In support of this Scripture view, reliance is placed on Christ's parable of Dives the rich man, and Lazarus the beggar, in which he represents Dives as *tormented* after death in Hades (hell), and Lazarus as *happy* in the society of the saved, and a great, impassable gulf as separating the saved and the lost—making absolute separation.

Christ, in declaring the consequences that would follow Capernaum's neglect of its privileges, contrasted Hades with heaven, as showing the torments of one and the happiness of the other. And again, in referring to the future welfare of his Church, he promised that the gates of Hades (hell) should not prevail against it.

Both Christ and the apostles *drew the line between hell and heaven*, showing unmistakably the entire, absolute separation of the good and the bad in the future states.

Human reason teaches and foreshadows two future states of existence after this life. The fact is, future states are an absolute *necessity to justice*—to correct wrongs that are not, and can not be, equitably adjusted during the continuance of this life.

In this sentiment both enlightened human reason and Divine law are in accord.

All religions suppose a future state after this life; and all have their hell, or place of torment, in which the wicked are to be punished. The Jews, the Mohammedans, and the ancient and modern heathens all believed in a future state of life and punishment. Notice, then, it is not a doctrine peculiar to Christianity, but the common belief, *founded* in the *reason and conscience* of mankind, long before the Christian religion.

As to the nature of the punishment to be inflicted upon the wicked we can form some idea from the Scriptures. Hell is called a place of *torment* (Luke xvi, 21); the *bottomless pit* (Rev. xx, 3-6); a *prison* (1 Peter iii, 19); *darkness* (Matt. viii, 12, and Jude xiii); *fire* (Matt. xiii, 42, 50); the worm that never dies (Mark ix, 44, 48); the second death (Rev. xxi, 8); the *wrath* of God (Rom. ii, 5).

According to several passages of Scripture there will be dif-

ferent degrees of punishment in hell. (Luke xii, 47; Rom. ii, 12; Matt. x, 20, 21; and Matt. xii, 25, 32; Heb. x, 28, 29.)

All this, too, is in harmony with sound and enlightened human reason.

God is absolutely just, and will regard the measure of the wicked works and deeds, and the condition of the hearts—the souls—of men.

It is generally believed by the Protestant Churches that punishment is to be *eternal*, as in the Scriptures the same words that are used to express the everlasting—the *eternity* of the happiness of the saved—are also used to express the everlasting—the *eternity* of the misery of the wicked; and we can see no reason to believe that the same words express widely different meaning when used in the same connection. Clearly the separation of the pardoned and the unpardoned is to be everlasting.

Satan and His Agents.

SATAN is a Hebrew word, and signifies an adversary, or enemy. The word Devil is from the Greek word Diabolus, and means about the same as Satan. Devil is the name applied to Satan's human agents.

The devil, or Satan, is described in the Scriptures as the leader of the fallen angels, and the arch-enemy of God and man. His general object is to break the bonds of love and communion between God and man, and the bonds of confidence, truth, and love which bind men to each other.

It is believed that Satan is a fallen angel, who, with his company of followers, was expelled from heaven. That God cast him down from thence for the punishment of his *pride;* and that by his malice and envy, sin, death, and all other evils, came into the world; and that it is by the permission of God he exercises a government in the world over other fallen angels, and over the souls of as many of mankind as he and his angels, aided by recruits from among men and women, are able to deceive and destroy.

That there is a personal devil there can be no reasonable doubt. In Revelation xii it is stated that "there was war in heaven" between Michael and his angels on the one hand, and

the devil and his angels on the other. It says: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." (Rev. xii, 7-9.)

Jesus said to his disciples: "I beheld Satan as lightning fall from heaven." (Luke x, 18.)

All Scripture accounts of Satan and his power imply spiritual nature and spiritual influence. The most reasonable conclusion, therefore, accords with the Scriptures—that Satan is a spirit, an arch-leader of fallen angels, a rational creature, *superhuman in wisdom, power, and energy*, and once was one of the *princes* of heaven.

As to his existence and personality, were it not for the benefit of persons who have not successfully searched the Scriptures, it would be a waste of time to prove that, in various degrees of clearness, the personal existence of Satan, as a spirit of evil, is revealed many times in Scripture. All such qualities and actions as can indicate personality are attributed to him in words and language that can not be explained away.

The word Satan is used as referring to an adversary, in a general sense, in 1 Sam. xxix, 4; 2 Sam. xix, 22; 1 Kings v, 4, etc. It is also used in the Old Testament as a *proper* name or title, at least four times, as in Job i, 6, 12; also Job xi, 1; Zach. iii, 1; and in 1 Chron. xxi, 1.

The New Testament is full of allusions to the *personality* and the agency of Satan; and his *bad character* is expressed and pictured in unmistakable words, because he is the adversary of the kingdom of grace which Christ came to establish. Christ's is a kingdom of *light*. Satan had, long before Christ came, established on earth a *kingdom of darkness*, and is determined not to lose his power over duped and damned subjects.

He is called by the following titles: Tempter (1 Thess. iii, 5); Beelzebub and Prince of Devils (Matt. xii, 24); The Evil One (Matt. vi, 13; and Matt. xiii, 19, etc.); as a Spirit (Eph. ii, 2); Prince of this world (John xii, 31; also xiv, 30, and xvi, 11); God of this world (2 Cor. iv, 4); the dragon and the serpent (Rev. xii, 9, and xxii, 2).

It is not stated definitely in the Scripture account of the disobedience and consequent fall of Adam and Eve, that the serpent who tempted Eve was the devil, or his agent. The first intimation that the serpent was Satan, is found in the Book of Wisdom ii, 23, where St. John says, "That old *serpent* called the devil." (Rev. xii, 9.)

No doubt the serpent was Satan, as the words and argument that Scripture says the serpent used to tempt Eve agree exactly with the *lying* character of Satan.

Now, reader, in all future considerations of Satan or the devil let it be borne in mind that he is not only an intelligent Spirit, but also the *champion* and leader of hosts of other fallen angels, who, too, are highly intelligent spirit beings, each possessing individuality, and all working spiritually for the deception, degradation, and final destruction of the souls of men and women.

As to his ways and methods, all these are well calculated to deceive men, women, and children; and to entice them into immoral, impure, dishonest, deceitful, and ungodly lives. To accomplish all this, Satan employs a vast number of fallen angels, like himself in character, all determined upon deceiving the young, middle-aged, and the old. Toward the accomplishment of their Satanic purposes, millions of men and women have been deceived, seduced into immorality and sin, and are now numbered as recruits and soldiers of the vast Satanic army.

Satan and his angels, and human soul recruits, all under the general direction of Satan and his officers (for no doubt he has these among his angels), adapt their temptations to the temper and circumstances surrounding each soul whom they plan to deceive; and the work of deception, seduction to evil, and degradation is accomplished most largely through the services of unchristian men and women! These are the *facts;* the author *knows* of what he writes. Satan's active agents are almost everywhere! In every village, town, and city—numbering from two or more in the smallest village, up to the hundreds of thousands in a large city.

These active *agents* of Satan are the liars, thieves, robbers, gamblers, drunkards, frauds, deceivers, seducers, adulterers,

drunkard-makers, oppressors of the poor; in short, he has a host of human agents. All mankind can, according to Scripture, be divided into but two classes. These are the good and the bad—the pardoned and the unpardoned—those that are fighting Satan, and those who aid Satan! Satan and his aids choose the fittest time and opportunity, as age, mental condition, youth, need, poverty, prosperity, society, the dance, when alone, in company, lonely drives or walks, late hours, courtship, idleness. They pretend friendship and love to deceive and lead a soul away from the protecting friendship of Christian friends. They put on the mask of moral or religious friendship. (See 2 Cor. xi, 14; Matt. iv, 6; Luke ix, 50.) They manage their temptations with the greatest shrewdness, making slight advances, to return again, if not severely repulsed, to renew the attack. They entice men and women to sin, as did the serpent, by leading them to believe that, after all, the deed will not be so bad as reputed to be. Others are led to believe that speedy repentance and pardon will be a small cost for the pleasure or benefit to be obtained by sin. The use of intoxicating liquors is one of their *most efficient* means of robbing men of their money and time, and bringing need and poverty to families.

Satan and all his aids are lying tongues in the mouths of false prophets. They inspire men with evil designs, as Satan did David, when he suggested to him to number his people; to Judas to betray his Lord and Master; and to Ananias and Sapphira to conceal a part of the price received for their field.

As commander-in-chief he puts into the minds of his aids what they fail to think of to advance his Satanic cause; and goes about full of rage, to see whom he may tempt, betray, and destroy by involving in guilt and sin.

He possesses the superhuman power of operating *directly upon the mind*, instantly thrusting into it impure, dishonest, and wicked thoughts upon any subject that he chooses.

He leads the mind to believe that Christ was not the Son of God; that the Bible is not the work of God; that honor and virtue exist only in the professions—not in the lives of men and

women. He leads the wicked to believe or suppose that heaven is a delusion, and hell an empty imagination.

His human agents are his willing *tools*. They use their hands and arms to fondle and embrace, their lips to caress, and the natural *affections* and *passions* to aid in seduction and moral ruin. Ninety-five cases out of one hundred of seduction are preceded by such so-called sportive use of hands and arms, whether in public or private; improper personal familiarity, pulling, hauling, and embracing, having been the gateway to seduction. Late and lonely rides and walks, and *midnight courtships*, are among Satan's favorite methods of destroying good character, and preventing marriage. Put a stop to such things or habits, and there will be fewer, far fewer, old bachelors and old maids!

Scripture clearly recognizes the existence of sin in the world, not only as inborn in the flesh, in character inherited from a parent, or parents, but also as coming from the influence of a powerful Evil Spirit.

Though existing for unknown ages, God has but gradually revealed to man knowledge of the real existence and character of Satan. Therefore much that had not been revealed to the prophets of the Old Testament was revealed to the apostles of the New Testament. (See Eph. iii, 5.) During the time between the Old and the New Testaments men had pondered on the scanty revelations of evil, spiritual influences, and speculation on the subject prevailed; still, extended knowledge of the existence and nature of Satan remained in the dark. People *felt* an evil spiritual influence, but did not understand the nature of its source.

After ages, Christ and the New Testament brought the subject to the understanding of all anxious to know more of the truth. He and the apostles *declared the existence*, and defined the character, of Satan. (See John viii, 44.)

As to the origin of Satan, but little is made known on this subject in Scripture. Most Bible students and theologians believe him to be a fallen angel, as stated.

We are unable to conceive that God ever created anything evil; nor can we believe that anything created by God was orig-

inally evil. We do not doubt that Satan is a powerful Spirit Being. Nor do we doubt that *pride* was his sin, and the cause of the rebellion in heaven. Scripture tells us that God *hates a proud spirit.*

Many men, viewing the situation from an unbiblical standpoint, consider evil and sin as a negative and human imperfection, proceeding, not from the works of Satan, but from the nature of matter, or from some disturbing influences which limit works of goodness on earth.

But the revelations of the Scriptures authoritatively correct this error, and assert in the *strongest terms* the source of sin, and also the supremacy of God over the author of all evil. It is, therefore, by God's permission and for his purpose, evil is allowed to exist for reasons best known to him. (See Prov. xvi, 41; Isa. xlv, 7.)

Evil is considered in the Scriptures as an irregularity and corruption to be taken away by the manifestation of Divine love in the incarnation and atonement of Christ.

God's ability to overcome Satan, and to cast him, together with his followers, out of heaven, is *proof* of his power to subdue Satan, whose days, the Scripture tells, are *numbered*, and that his destiny is a lake of fire and brimstone.

But God has not left us unaided to fight against the influences of Satan. He has sent his Spirit—the Holy Ghost—abroad in the world, to aid as many as wish to be aided in the battle of life against Satan and his agents.

No doubt many of the good thoughts that enter our minds are placed, or suggested, by the Holy Ghost *to aid us* against Satan.

Conversion—What It Is.

CONVERSION, from Latin *conversio*, in theology, is the name given to the conscious change of heart or mind leading the penitent sinner to a new life in a moral sense. As popularly used, conversion means the sensible, conscious experience of this change of soul or mind. It is a change in the sentiments of the

mind or soul, and signifies *return*; repentance, to *turn;* a turning toward or about. It denotes the act in which a soul estranged from God *turns back* to him, in order that it may share afresh in his grace. It is a *return* because the sinner re-enters his former position, as to moral sentiment towards God, which he lost by the disobedience of Adam and Eve, coming upon him by inheritance, God having declared that their sin should be upon the race.

It is also a *turning from*, because the sinner turns from and abandons his former sins and wicked associates. This abandoning wicked associates is absolutely necessary, else he will *backslide*.

It is the soul's *voluntary* approval of God and all his commandments and the surrender and giving up of the *individual will*, freely and by conviction, so as to be in harmony with the will of God. This must and does, of course, include the subjugation of all individual appetites and passions to the will and commandments of God.

HOW ACCOMPLISHED.—Conversion, then, is the changed condition of the mind, including, always, the affections and will, towards God, and is brought about through the awakening and more intelligent use of individual reason and will. It may be sudden or slow and gradual.

The common-sense reason possessed by every sane person, if awakened and properly exercised, will show the sinful soul that it is *wrong*, and lead it to repent and renounce its evil ways, and accept and embrace God and all his commandments as its guide and rule of life.

Why men and women continue in unchristian life is because they do *not* exercise their *reason* to its full capacity on the subject of religion and Christianity. If the soul of every man and woman were to be awakened next week, and *reason used up to the extent of its capacity* in considering the best interests and duty of each, in view of God and eternity, every one would be converted in less than one month.

God says, "My people doth not consider." It is because of their sinful neglect to investigate and "consider" that there need be a heaven and a hell—heaven for those who do take time to consider and prepare for eternity, and hell for those who devote

their time to money-making and other things exclusively for this life.

There is a wide difference in the intensity of feeling in different cases of conversion, the clearness and keenness of the soul's experience depending on the temperament and the preceding spiritual condition—on temperament and character—whether the former be nervous and excitable, and whether the latter was fairly good or bad, whether very near or very far from God. Therefore there will be as much variety in experience as there is in temperaments and antecedent spiritual conditions.

Man's Free Will.

THE change of moral sentiments of a soul, amounting to conversion, must be sought for by the soul's *reason*, and accepted by its free will, as God does not, and can not, under his laws and system of government, use spiritual influence on a sinful soul strong enough to amount to coercive force, as this would violate man's God-given privilege of choice between good and evil, even between God and *Satan*.

But God has not left man's soul unaided against Satan. When his *reason* is favorably disposed to consider his future and eternal interests, and Satan thrusts evil, unclean, immoral, and wicked thoughts into his soul, to lead it away from conversion, God's Holy Spirit, which God has sent, and is abroad in the land, to offset and defeat the evil influences of Satan, puts good, clean, moral thoughts into the soul to aid man in resisting Satanic evil.

As quickly as an evil thought appears in the soul, strike, mentally, at Satan as the author, and it will depart as quickly as it came. Try this. Many of the evil thoughts that come instantly into the soul are the works of Satan, either directly or by one of his fallen angels.

The whole doctrine of the Christian religion is founded and rests on this doctrine of man's free-will power. By only this idea of man's personal, individual power and freedom of choice can he be held responsible to God. Clearly, if he were controlled,

morally, by a stronger spiritual power, he could not be held responsible.

But the Bible clearly teaches that man *does* possess the *power* of free will, and that God does not *force* him against his will in anything.

In the Old Testament, God says, "Turn ye, turn ye; for why will ye die?" He would not thus ask men to turn from and forsake their sins if they could not do so.

And Christ said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not.*" This teaches *clearly* that God does not use influence to overcome man's own free will-power. Christ *could* use influence strong enough to overpower man's *will*, but he does not do so.

Any man can be *converted*, *pardoned*, and *saved* whenever he decides to accept God's terms.

Repentance.

REPENTANCE is always a forerunner of Christian conversion; and conversion presupposes repentance, as men do not seek the pardon of their sins before they repent. Repentance is *unselfish sorrow* for having done wrong and displeased God.

Be not deceived by sorrow, and suppose it to be proof of saving repentance! Sorrow may be one of several evidences of reformation, but alone is far from proof either of sound Christian conversion or of enduring moral reform.

The keenly-felt consciousness of loss and privation of desirable friends and friendship caused by an exposed sinful act or deed is not repentance, and pays no penalty for violated law. Thousands of men and women guilty of wickedness and adulterous conversation and deeds do not become keenly sorry while undetected; but when *exposed* and excluded from Christian society, and shunned by the good citizens of a community, feel keenly the *sorrow* caused by their detection and exclusion. Such

sorrow is purely *selfish* and entirely destitute of the elements of reformatory repentance. Deepest sorrow for lost associations, mingled with great fear of future Divine punishment, may possess none of the elements necessary to either moral reform or Christian repentance, as selfish sorrow may be associated along with fear of Divine punishment and selfish grief at the prospect of loss and privation of heavenly blessings.

It is most probable that in ninety-nine cases out of one hundred of sorrow resulting from detected sin there exists no trace either of moral reform or Christian repentance, the regrets, fears, and sorrow following detection being purely selfish, not moral; not from compunction of conscience because a good law of virtue, morality, or honor has been violated, but from fear of personal loss, privation, and suffering.

It is only the *free-will* sorrow arising from the free exercise of individual reason, conscience, and Christian influences that has in it the elements of lasting moral and Christian reform. Keen, deep regrets and painful sorrow for undetected sins, viewed from the moral, Christian standpoint, is the only sorrow that changes the bad character, converts the soul, leading it to *hate* sin, to forsake and *shun the society of sinful associates*, to choose the good, and to carefully avoid all evil—in short, to live a new life. Such sorrow as this, along with the acceptance of Christ as the Divine Savior, and prayer for pardon, secures God's mercy *in full to date.*

"Except a Man be Born Again."

THOUGH all mankind inherit sinful nature from Adam and Eve, and from their descendants, yet no person will ever be punished or condemned for their (Adam and Eve's) disobedience. No! We are not condemned for the sins of others, except for our evil influence. Therefore all are saved who die in infancy, or before old enough to know wrong from right. Perceive, then, that God is just, and will punish us only for our own sins.

It is most probable, however, that every living soul old enough to distinguish between right and wrong *has* transgressed

some law of God, and is under condemnation, and must be converted, or, as Christ says, "born of water and of the Spirit."

There was a man by the name of Nicodemus who, believing that the kingdom of God was to be an *earthly* kingdom, and, as he was a *Jew*, he believed that he was already in the kingdom of God by his *fleshly* birth. Nicodemus was a ruler of the Jews, who went to Jesus, and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him."

"Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God."

"Nicodemus said unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

In the above, Jesus presented to Nicodemus the *law* of *pardon* under the figure of a birth as an illustration, and shows how this birth (a spiritual birth) is to be accomplished. Thus a man is awakened and brought to a consciousness of his sinful condition by the Word of God, as recorded in the New Testament, whether by hearing it preached or read, and by the influence of God's Spirit, the Holy Ghost. And, too, by these same means man learns the terms and conditions upon which his sins may be forgiven. These are faith in Jesus Christ as the Divine Savior, repentance of sin, public confession of faith, and a baptism in water—all these by and in obedience to Christ's authority, which alone gives force. He then has the promise (in the Scriptures) of forgiveness of his *past* sins.

By compliance with these conditions his relation to the two kingdoms—one of God, and the other of Satan—is changed. He is now a citizen of the kingdom of God on earth. His *state* or moral condition is also changed. He is no longer in rebellion against God and his laws, but is an obedient citizen of God's spiritual government.

As a natural or fleshly birth is a change of relation, and a change, also, of state or condition, so, too, in a spiritual birth, we are begotten by the Word—the gospel—and baptized in water. This "born of water" is baptism, and, of course, necessitates a *burial* in water, as in no other way could the figure of a birth, as Jesus uses it in verse 5, of St. John iii, be carried out. Hence, St. Paul speaks of baptism as a burial and *rising* again to walk in a new life.

RECAPITULATION.—To make still clearer what Christ meant by "born of water and of the Spirit," let us consider facts thus: Man's mind is a spirit. He is as really and truly a spirit being in mind as he is animal in body. All his intellect, reason, will, and affections are spiritual, because of and belonging to his mind or spirit. These are sinful and in opposition to the will of God, and must be so changed as to come in harmony with God and all his laws. There is *no change* to be made or take place *in the flesh;* therefore the change is entirely *spiritual*, and, as it puts the soul in an entirely new position and relationship towards God, the change can very properly be called, or *likened* to, a new birth of the spirit or soul of man.

In this spiritual birth the soul or mind of man is brought forth out of the moral darkness of unbelief and disobedience into the light of belief, harmony, and love with God.

This changed condition is brought about and accomplished through the influence of God's Word—the Scriptures—together with the influence of the Holy Ghost, God's Spirit.

Now, about the water. Christ equally declares for the use of water—the "Except a man be born of water," etc.

Water here refers to baptism, to complete the "new birth."

Birth, in its strictest sense, is predicated or asserted of baptism, as birth does *not give* life, but merely changes the *state* of a human child—removes it from one place to another, and into new conditions of life. So, likewise, of baptism, that which has already been begotten of the Spirit—this the changed condition of the soul—is baptized in water, and brought into its new condition in the kingdom of God. Perceive, it is not the impar-

tation or *giving of life*, but the *development* of life already possessed that is accomplished by birth.

Study the following Scriptures on the whole subject: John xvi, 7; xiv, 26; xvi, 13; xvi, 8-11; John xv, 26, 27; Matt. xxviii, 18-20; Rom. vi, 2-9; 11-14; 1 Cor. i, 21; xv, 1-4; Eph. ii, 14-20; Col. ii, 12; iii, 1-11; 1 Pet. i, 22-25.

To be "born again" is to be converted to God, and is little more or less than another name for complete *conversion.*

It is not probable that any unconverted person who reads this will ever be "born again," except through the influence of the gospel and God's Spirit.

The work of God's Spirit is to influence men to accept Christ through the teaching of the Scriptures.

God says, "Turn ye, turn ye," and "Seek the Lord!"

Except a man seeks the truth, and places himself under the influence of the Scriptures, and exercises his reason and will wisely, he 'll never be "born again." Except a man makes sensible use of the *talents* which he possesses under gospel influence, he 'll never be "born again." Except a man accept the New Testament as the law of God, he 'll never be "born again." Except a man be awakened by the light obtainable through the Scriptures, he 'll never be "born again." Except a man accepts pardon of his sins on Christ's own terms, he 'll never be "born again." Except a man repents and renounces all his sins, he 'll never be "born again." Except a man accepts his *own work*, and *forsaking his sins*, he 'll never be "born again." Except a man performs his own moral work, leaving and trusting the work of the Holy Ghost—God's Spirit—to God and the Spirit, he 'll never be "born again."

In short, man must strive in the use of his better reason, and determine to do his whole duty towards God, not expecting to be saved without effort.

The Holy Ghost will never force a man into the service of God; no, will never use influence strong enough to overcome a man's free will. See "Free Will."

The Standard or Measure of Right.

BY the word *standard* I mean a *measure* of right. The word "right" implies that there is *wrong*, just as the word "counterfeit" implies or conveys the idea that there is a *genuine* article, which the counterfeit is designed to represent; and which, between the two, is the *standard*.

So of the word *right*, as applied to moral worth. It implies that there is a *moral standard* or measure that is *right*, and by which we can determine what is moral and *right;* and whatever is different is counterfeit and wrong. As with a correct three-foot stick we can measure a merchant's yard, and decide whether it is right or wrong, so with a correct standard of moral right we can as surely measure the deeds of any person, and decide whether they are right or wrong.

Man's standard of right must be such as will enable him to *detect any wrong* in a case, and the amount or degree of wrong, by the extent or variance from the standard of right. In all cases, that which is free from wrong must be the standard of right, honor, purity, virtue, and morality.

As there can be no wrong, no evil, in right, the standard or measure of right must be perfection, to measure out absolute justice to all mankind.

Why so Much Wrong.

THE reason why there is so much *wrong* in the deeds of men and women is because they accept no established standard of right. To be honest, just, pure, and upright, they must be *governed* in each transaction of every-day life by a fixed standard *measure of right.*

There are many material standards for the measurement of things, as the ounce, pound, and ton, and the pint, quart, gallon, and bushel. These are established measures of sugar, coffee, flour, molasses, vinegar, corn, oats, potatoes, etc. A man may have all these standards of things of commerce; but if he has no standard of *moral* right, he will sometimes give his neighbor one

and three-fourth pints for a quart, three and one-half quarts for one gallon, fourteen ounces for one pound, three and one-half pecks for a bushel, and nineteen hundred pounds for a ton. Having in use no standard measure of right, he will not, or may not, regard these lower standards except so far as he may be governed by selfish considerations of policy and by fear of detection.

But if a man be governed in his use of the measures of material things by a higher measure—a measure of moral right—he will not defraud his neighbor by light weights.

Man's standard of right must *govern his conscience*, and make him his neighbor's keeper, and compel him to consider the welfare of his neighbor's family. Then he will not take his neighbor's money in exchange for that which is neither bread, nor meat, nor clothing, nor for that which he *knows* is of no benefit to his neighbor.

If a man's standard of a pound, or a ton, is too light, he will defraud the people with whom he deals. If he cuts a piece off the end of his yard measure, he will not measure right to his neighbor. His standard of a pound and of a yard being wrong, he can not measure right *right* to anybody.

So, too, if his standard or measure of *right* is too light, too short, or in any way wrong, he will not measure out justice and right to his neighbors.

There is but one standard measure of right that can always be depended on as absolutely correct; and that is the New Testament principles. These always measure out *precise justice* and right to every neighbor, and to all their families.

But take notice, as it takes thirty-six inches and all their fractions to make a correct yard-measure, just so, too, it takes every commandment and every principle in the New Testament to make the standard measure of *right;* and if any person wishing to practice any wrong, or because of any motive, takes any one, even the least, commandment out, the measure of right will be broken, or cut too short, and the man or woman will defraud and wrong his and her neighbors.

Perceive, any person's standard of right is as defective and

wrong if any one of the commandments be cut off, as a yard-measure with a piece cut off one end of it.

A large per cent of men and women have not fully accepted the New Testament standard, and are degrading this *perfect measure of right* by cutting out of it any commandment or principle that interferes with their freedom to wrong their neighbors, and therefore really have no standard higher than their own selfish and corrupt conscience.

Conscience as a Guide.

CONSCIENCE belongs to the moral side of the mind, including the affections and honor, and is the faculty, power, or principle which decides on the moral lawfulness of our actions, and approves or condemns them—the moral judgment of the individual applied to his *own conduct.*

A conscientious man places himself before his internal tribunal or judge, which we call conscience, and is either acquitted or condemned. If acquitted, he feels easy and comfortable in mind; if condemned, he feels humiliated and unhappy.

Conscience, at most, only conforms the deeds of men and women to *their own moral sense* of right, and not to their best *reason.*

Conscience, then, is a faculty of the mind, embracing its moral sentiments, and, like the whole of the spirit, is weakened morally by evil and strengthened by good thoughts and deeds. Every improper, unclean, immoral, and evil thought or deed corrupts conscience, and reduces and weakens its disposition to judge rightly.

After the first wrong act of any sort, reason says that it was wrong, and conscience condemns, and the sinner feels *very* troubled in mind for a few days. After the second offense he is *troubled* in mind; after the third offense he is *uncomfortable* in mind; after the fourth offense he is *not quite* happy; after the fifth he concludes that he is *no worse* than some other people; and after the sixth offense his conscience decides that, after all, he is *not his neighbor's keeper.* Conscience becomes degraded, careless, and indifferent, and all standard of right is gone, and

the man is governed entirely by selfishness and such surrounding conditions as he is unable to break down or overcome. Reason is not so much impaired. He still knows wrong from right, but his conscience now excuses him from all moral responsibility, and he cares more for a few nickels and dimes than for his neighbor or the welfare of his neighbor's family, and is ready to engage in any occupation, however degrading, if there are dimes in it.

Do n't be deceived. Conscience is only the moral sentiment of the soul or mind, and goes up and down along with the character of the individual.

Unless the entire soul, which, of course, includes conscience, be constrained (governed) to do right by a law higher than either conscience or human law, a man will not consider himself morally responsible, and *will* wrong his neighbors.

The fact is, there is but *one* correct and always reliable moral standard or measure of right, and equally good for all mankind, whether Christian or unchristian—for every one who wishes to be honest and upright in mind and body; and this one only is the law of God as recorded in the New Testament Scriptures.

The measure of right is a mental standard easily acquired and always at hand when needed. In all this it is quite different from the wooden, tin, and iron standards used in measuring things of commerce. This standard of right is a spiritual measure, carried in the mind, and requires but little skill to use it. The rule is this: Apply the standard of right to any one's thoughts, words, and deeds, and if there be found any impurity, evil, or wrong, the same is condemned, and must be immediately stopped.

Careful, thoughtful reading of the New Testament will quickly supply this *all-important standard of right.*

Twofold Punishment.

A LARGE per cent of men and women have not yet thought of lawful punishment from the standpoint from which it has appeared as being *twofold*, though separately administered—two punishments for one and the same transgression of laws.

The failure to comprehend the twofold nature of punishment will, no doubt, lead to the condemnation and loss of many souls. We are under *two* entirely separate and distinct *governments*—the *lower* and the *higher*. There are two distinct and non-dependent sources of law; two separate, distinct, and non-dependent law-making powers; two distinct, separate, and non-dependent penalties for each offense; two separate, distinct, and non-dependent courts of justice; and two separate, distinct, and non-dependent places of punishment.

The first source of laws, penalties, and punishment is *God.* The second source of laws, penalties, and punishment is *man.* The *higher law* is the law of God; the *lower law* is the law of man.

Some of the lower laws are based upon the all-wise principles set forth in the *higher* law; while other lower laws shamefully disregard, antagonize, and set aside the *higher law.*

All men and women are each individually accountable to *both these law powers,* and subject to punishment by both the lower and the higher law for any one and the *same offense,* making the punishment twofold, or twice for each sin.

Some who violate the lower laws may escape punishment by these, if not detected, but will, sooner or later, *have* to suffer the penalty of the higher law, if pardon be not obtained from the higher court during this life.

In the Bible are to be found the *higher laws.* The New Testament repeals the Old Testament law of eye for eye and tooth for tooth, but fully re-enforces the Ten Commandments, with all their wise, pure, and *beautiful* principles, leaving absolutely *no license* to either man or woman *for sin.*

Men have enacted many laws—some of very severe penalties—designed for the better government of men and protection of individual rights, property, etc. And as man will have no earthly governmental power beyond the grave, punishment for the violation of *his laws* must be inflicted *here,* if at all. But not so of the higher laws, which punish in the next world.

It is the penalty to be inflicted that makes a law. An enactment by a lawmaking power, declaring that man must not do this or that thing would not be law without a stated penalty.

The lower laws make horse-stealing a penitentiary crime. A man is arrested, convicted, sentenced, and confined in penitentiary for a term of years at hard, unpaid labor, thus paying the penalty in full for the violation of man's law. This is punishment No. 1.

The higher law excludes a thief from heaven, provided he does not repent and obtain Divine pardon, and puts the punishment off until the end of the life of the thief, thus giving him his whole lifetime on earth to repent and obtain pardon. Failure to obtain Divine pardon brings punishment No. 2, making *two-fold punishment.* God's being a spiritual government, he does not enforce his laws on earth, but, instead, the Scriptures teach that an *account* is kept in heaven of every life and deed, and that every act and every thought will be brought into judgment on the *great day* at the end of the world, when rewards and punishments will be awarded to every soul.

All human aches, pains, and losses can be explained scientifically, showing that each comes as a philosophical consequence following the violation of some natural law governing either secular affairs or organized matter, as that of the human body, causing derangements and disease, God having nothing to do with them.

Do n't, then, imagine that your corn-aches, headaches, gout, and rheumatism are settling any part of the Lord's account of your sins.

Day of Judgment and Resurrection of the Dead.

THE day of the final universal judgment, when God shall judge all the world. It is that all-important period which shall terminate, shall put an end to the present dispensation of grace towards the fallen descendants of Adam and Eve,—put an end to time, and usher in the *eternal destinies* of mankind and angels. This is the doctrine held by the Protestants, Romanists, and Jews. See Acts xvi, 31; 1 Cor. xv, 22-26; 1 Thess. iv, 14-17; Matt. xxv, 31-46.

It is in reference to this period that should be solemn only, or more especially, to the sinner, that the Apostle Peter says,

"The heavens [meaning our atmosphere] and the earth which now exist are by the Word of God reserved [kept] in store unto fire against the day of judgment and perdition [*punishment*] of ungodly men." (2 Peter iii, 7.)

The burning of the earth and the works thereon, together with the melting and burning of the elements—that is, the constituent parts of which this terraqueous globe is composed—are all things *possible*, and, therefore, to be literally understood. In the apostle's prophecy are statements which show that he intended it to be explained literally. His account of the perishing of the old world was to declare to disbelievers the possibility of the destruction by fire of the present atmospheric heavens and the earth.

He certainly meant, by the burning of the heavens and earth, the entire destruction of this world. The correctness of this reasoning is shown, also, by the apostle's foretelling that, after the present heavens and earth are burned, "new heavens" and "a new earth" are to appear, in which the righteous are to dwell forever.

The time fixed by the Apostle Peter for the destruction of the heavens and the earth by fire on the day of judgment and punishment of ungodly men, shows that he is speaking of the destruction of the world, and not of a single city or nation during the existence of the world, but of the earth itself, with the *bodies* (not souls) of all the wicked.

There is no sound *reason for doubting* the coming of the day of judgment at the end of the world. God's system of government and method of administration makes the day of final judgment a *necessity*. The justice of God requires it; for it is very evident that this attribute—justice—is not clearly displayed in the dispensation and distribution of things in this life. (2 Thess. i, 6, 7; Luke xiv, 26.)

It is not until the day of judgment that just judgments can be rendered, after which every soul will be *rewarded according to its merits*, all things considered, by the competent Judge, Christ.

Christ will be the Judge, than whom there can be none more competent. (See Acts xvii, 31.) He will appear in his Divine

and human nature, with great power and glory, coming in the clouds, visible to *every eye*, as is the sun, and penetrating every heart (soul), with full authority over all, and acting with justice to all.

The General Resurrection.

As is understood, the general resurrection of the dead will take place on the day of judgment, when Christ comes again, which will be his second coming, when he will come in the clouds, with great glory, to judge the world. At his coming the bodies of the living saints (all true Christians) will be changed, the dead saints raised, and both caught up and go to meet the coming Lord in the air. This, too, will be on judgment-day, at the end of the world. (John vi, 39, 40; and John xi, 24.)

The belief in a general resurrection of the dead, as stated, to be followed by trial, *judgment*, and everlasting life, either of happiness or misery, is a doctrine of religion common to Jews and Christians.

The resurrection of all the dead is expressly *taught* both in the Old and the New Testaments. It is supposed to be alluded to in Isaiah xxvi, 19, and in Ezekiel xxxvii, in the well-known chapter referring to the revival of dry bones in the valley vision; and in the last chapter of Daniel (xii, 2) there is the distinct affirmation that many that sleep in the dust of the earth shall awake—some to everlasting life, and some to shame and *everlasting contempt* (punishment).

Even Mohammedanism cherishes some gross or vague belief in a future resurrection.

In the time of our Lord it had become a formal doctrine of the Pharisees.

Our Lord arose himself *from the dead*, to give us, in his own person, a *proof*, a pledge, and a pattern of our future resurrection. St. Paul, in nearly all his epistles, spoke of a *general resurrection.*

And Christ himself declares that "the hour is coming in which all that are in their graves shall hear his voice, and come forth—they that have *done good* unto the resurrection of *life*, and

they that have *done evil* unto the resurrection of *damnation.*" (John v, 21-29; 1 Cor. xv, 22; Rev. xx, 11.)

The resurrected body will not be of flesh and blood, as the Scriptures tell us that these can not inherit the kingdom of God.

Therefore it is most probable that the bodies of the righteous and the wicked—though each shall, in some respects, be the same as before—yet will each be, in other respects, greatly changed, and not the same, having undergone changes conforming the body to the character of the individual, and suited to what will be his *future state* of existence, both being rendered "*incorruptible.*" This means indestructible, everlasting.

The Scriptures tell us: "When Christ, who is our life, shall appear, we shall appear with him in glory;" "We shall be like him; our bodies shall be fashioned like his glorious body;" yet, notwithstanding all this, "it doth not yet appear what we shall be." This last means that we are not able to decide just what our bodies will be.

While both men and devils are to be tried on judgment-day, the righteous will be raised first; all the bodies of the saints, in a moment, in the twinkling of an eye, at the last trump, in order that they may *meet* the Lord in the air, and be with him forever in heaven. (See 1 Cor. xv, 52; 1 Thess. iv, 16, 17.) And it is thought that the righteous will be tried first. (Matt. xxv.)

As to the pardoned sins of God's people, these shall not be brought against them to condemn, though they may be made known, along with the *pardons.*

But of the wicked, they all shall be judged, and all their thoughts, words, and deeds be brought into judgment. (Eccl. xii, 14.)

The fallen angels, also, are said to be reserved unto the judgment of the great day. (Jude 6.) They shall then receive their final sentence, and be shut up in the *prison of hell.* (Rev. xx, 10; Matt. viii, 29.)

As to the method or rule of judgment, the Scriptures tell us that books will be opened (Rev. xx, 12): First, the book of Divine omniscience (Mal. iii, 5), or book of remembrance (Mal. iii, 16); second, the book of conscience (Rom. i, 15); third, the

book of Providence (Rom. ii, 4, 5); fourth, the book of revelation, law, and gospel (John xii, 48; Rom. ii, 16; Rom, ii, 12); fifth, the book of life, in which the names of the justified are enrolled (Luke x, 20; Rev. iii, 5; Rev. xx, 12, 15).

There surely need be no doubt as to the justice of all sentences, as the Judge will have absolutely known the sins of all; and let it be known that Christ himself is the *Door* to heaven, and that, according to the plain teaching of the Scriptures, disbelief in Christ as the Divine Son of God is a sin so great as to *exclude* all disbelievers *from* heaven.

Finally, as to the condition of the soul or spirit after death and before the resurrection, the general opinion among Bible scholars is that the soul departs from the body at the time of death, and either goes alone, or is accompanied by a messenger from God to "paradise," provided its sins had been pardoned up to the time of death. But, if not pardoned, it is supposed to go to a place called Hades, or hell, which see.

Death of the Body.

DEATH is a natural and necessary occurrence.

In man (body and soul) are two lives: *animal* and *spiritual*—the body possessing one life, and the soul another. If there were no life that dies in the body, there would be no death. Death destroys the animal life, without affecting the spiritual.

Every tick of the clock is the death-knell of a dying human *body* and a *departing* soul. About thirty-six hundred die every hour, and eighty-six thousand every day go to one or the other of the *two places* of future abode, described in the Bible as heaven and hell.

Death is not to be considered a calamity, but the decree of a loving Creator, and is, also, the gateway to both the eternal homes of mankind, therefore not to be feared by any one *prepared* for heaven.

In harmony with God's wonderful plans and works for man there are, as it were, *three* worlds that concern man: this world, heaven, and hell. In the first of these man is placed on proba-

tion (trial), and carefully instructed (in the Scriptures) *how* to prepare for the future life in heaven, and fully warned against hell. Man is given *free-will* power—power to choose between right and wrong, between the ways and deeds which lead to heaven and the ways and deeds which lead to hell. When death occurs, the days of probation are past, and his soul goes, by the power of God, to one or the other of the two future worlds, for which it has prepared during its time of probation and opportunity.

It was necessary that there be some suitable way of moving the soul from this world to the next without the body, and, as God's laws exclude flesh and blood from heaven, this exchange of worlds could be accomplished in no way better than through the death of the body. Therefore death both disposes of the body, becomes the moving-time of the *never-dying* soul and the doorway to that future state to which the soul is entitled.

To as many as have properly respected God and his Biblical warnings, laws, and commandments, and improved their opportunities for preparing their souls for heaven, death is a *great* "victory." (See 1 Cor. xv, 54.)

Death is the happy moment of the Christian's last earthly experience. When relations and friends are distressed and mourning, the *victorious soul* is exchanging this world of sickness, aches, pains, and troubles for one of everlasting health, ease, peace, and joy.

This life is the God-given opportunity for moral, intellectual, and Christian culture of the soul preparatory for heaven.

Death has absolutely no power either to destroy or to injure the mind. I feel sure that I will not impress too often upon the soul of the reader the fact that the so-called human mind is the immortal soul, a *spirit being* who *sees, hears, perceives, reasons, compares, remembers, loves, desires, resolves, fears, hopes, adores,* and *aspires*—may we say?—for heaven.

This spirit is from God himself, and belongs to another world. The body is entirely distinct from the spirit, and belongs to this world. Death, too, belongs to this world. There will be no deaths in heaven, and so death *has power* to destroy the human

body, but not to destroy anything that belongs to the next world.

Do not be *deceived* by supposing that death will change and fit any unclean, immoral, corrupt soul for heaven. Better comprehend that the intellect, affections, and will—in short, all the mental faculties—belong to the soul, and are neither cleansed, purified, nor affected directly by death. Scripture declares, "Neither doth *corruption* inherit incorruption." This means that an unclean, impure soul will *not inherit* a pure soul in heaven.

A dying Christian mother, who had been expecting the arrival of a son who had missed a train, said: "Tell Joseph that I waited as long as I could; and tell him that I have gone, and want him to *meet me there;*" and now she awaits in joyful expectation of the peaceful death of Joseph by and by, and a glorious reunion in heaven by and by.

But about Joseph during the many, many years of care, anxiety, and toil; his soul's memory of mother's last request and peaceful, hopeful death, together with his desire, hope, and expectation of an endless reunion up *there*, have seemingly shortened his days, months, and years of labor, anxiety, and toil, and softened his pillow—ah! more, have connected two worlds and two hearts by a chain of never-dying Christian love, extending from earth to heaven, and from heaven to earth.

O! joy! joy! attending joy! in Christian belief, faith, and hope!

Love—What It Is, Etc.

LOVE is an attachment of the human affections to any object. "It is that relation between persons in which the personality of the one is lost in the other, in which each esteems the other better than himself, and all selfishness vanishes." Love is the greatest of all graces (1 Cor. xiii, 13); it answers the purpose of law (1 Tim. i, 5), and resembles the inhabitants of heaven.

John says, "God is love." (1 John iv, 16.) He does not mean this as a definition of the essence of God, but a statement of his feelings towards mankind.

Love is the essence of the Christian system. It is the work

of Christianity to regulate and direct this passion (love) to proper channels and objects, and to moderate it within due bounds. Christianity is glad to find this principle in the human mind, and does not banish, but directs and encourages it; does not depress, but exalts it; does not abate, but promotes it. Love, rightly guided, will lead to all goodness, and no evil.

Love is conducted by piety to proper objects, and animated with the noblest expectations and trained up for perpetual exercise in a world where it shall be perfectly purified, extended, and rewarded.

Love is so much more than favorable inclination or liking, that it is always improper to speak of love for an *animal*, or love for a *thing*. True love can only exist between human beings. Love, in its purity, does not exist in instinct.

Without love in the soul, the value and beauty of every other attainment is destroyed. (1 Cor. xiii.)

To love ourselves somewhat, or within bounds, is *necessary*, and has been said to be the measure of our love for our neighbors. If this be the true measure, it would seem that some people think very little of *themselves!*

Love, kindled by and based on material form and superficial beauty, is fickle, unsteadfast, unreliable—changeable as the winds—and liable to vanish any hour.

But love based on *spiritual* things is deep-rooted and enduring. But do you *know* what I mean by *spiritual things?* Things that are of flesh and blood, or of any tangible material—anything that can be seen or felt is material, composed of matter. The human mind or soul is a spirit being. Personality—*self*—is in the soul. The body is of no comparative value. The soul—the spirit being—sees, hears, perceives, remembers, reasons, *loves*, hopes, fears, compares, desires, resolves, adores, imagines, and aspires; all these being of the soul, mind, or spirit (synonymous), and are *spiritual.*

Love, based on the good qualities of the soul, becomes deep-rooted, and grows stronger from year to year on and on during life; and will, in all probability, continue to increase and grow in eternity—everlasting. Yea, verily, there is sufficient Biblical

reasons to believe that *love* founded in Christian merit—as love of honor, virtue, fidelity, God, and his people—will endure not only through earthly time, but for ever and ever.

But love based on physical forms and superficial, outward beauty, even though supported for a time by animal passions, is rooted like such beauty only "skin deep," and liable to be blown away by the first unfavorable gale. A person beautiful in form and surface may attract, fascinate, and kindle in the soul of the captivated a flame of love (more properly admiration) of material beauty; but when the captivated soul discovers that the fascinating qualities of the handsome person are all material, and only "skin deep," and that the beauty possesses no fascinating spiritual qualities, love weakens, and may soon take wings and be off!

While it is true that material beauty may command admiration, it alone can not demand the respect of anybody.

We can not estimate correctly the character and moral worth of people by the houses in which they live, whether we refer to those of brick and mortar, or of flesh and blood.

While many, very many, unclean, immoral, wicked, and adulterous men and women live in attractive, handsome, and fascinating houses of flesh and blood, a vast number of the purest, brightest, noblest, most deserving, and, in fact, *most lovely souls* of men and women on this earth live in plain, unattractive, unfascinating, and even *homely houses* of flesh and blood.

But the beauty of superior qualities of the soul (O, how beautiful!) commands both admiration, respect, and deepest-rooted, *enduring love*—love that will last and grow broader, wider, deeper, and higher until death; and then wait inside the gates of heaven for the coming of loved ones, and the glorious and everlasting *reunion.* This unexpressibly glorious reunion, *sure* to be of the future most joyous events of life in heaven, is sufficiently assured by the teachings of Scripture. Such heavenly reunions are among the joys that God has in *waiting* for every one who flees from sin and prepares for heaven.

But, to our subject: how different is that love (mere admiration) based on physical or material qualities! Such love may be likened to a sickly tree planted in scanty dirt on a barren, fruit-

less ledge of rocks, vainly struggling for root hold, and liable to be blown away by the first storm.

Notice the great advantage the fascinating qualities of the soul have over those qualities of material that fascinate for a short time, then *fade.*

The fascinating qualities of the soul improve and grow more powerful; while those of material—of flesh and form—*fade and wrinkle,* and soon lose the power once possessed.

Love is either good or bad, moral or immoral, partaking of the nature and character of its source—the soul. The *Christian loves* cleanliness, chastity, honor, morality, virtue, God, and his laws. He loves to entertain such thoughts, meditations, sentiments, and principles as influence and govern his most conscientious Christian associates.

The *wicked loves* things that are unclean, unchaste, dishonest, immoral, void of virtue, sensual, carnal, ungodly, and contrary to God's laws. He loves to entertain such thoughts, meditations, sentiments, and principles as influence and govern his wicked associates.

Love never dies. No amount of bodily suffering or disease ever weakens love. The infirmities of old age, which sometimes impair and dim other faculties, seem to have no power over the affections of man, which, instead of weakening, grow stronger as the body decays. O wonderful, wonderful power of love!

How to Merit and Command the Highest Respect.

Respect that May be Crowned with Love, and, if Desired, Matrimony.

RESPECT is high or favorable estimation, regard, attention, consideration.

Merit is that excellence of goodness which entitles one to respect, honor, and reward.

To merit is to earn honor or reward, as the respect of neighbors, by active service—by good ways, manners, and deeds.

All good people wish to be respected, and care more for the respect of the better classes.

A person must be very low morally who does not desire the hearty respect of neighbors.

Without merited respect, human life, viewed from a proper standpoint, is a failure. If one's highest ambition be to eat, drink, sleep, and accumulate property, he will care very little for the respect of his neighbors, and will merit almost no respect from people who best know him.

The highest ambition of many people is to *live to eat*, and to accumulate *material* things; another numerous class have in view nothing higher than to seek for enjoyment in the fleeting, carnal pleasures and sports of the times, very many of which are condemned, *low, and sinful.* All these are a vast multitude of people whose time and lives are wasted in the most selfish, unmeritorious, and sinful manner.

All pure and noble lives (and there are many) have been predetermined—chosen and decided on—*before* they were lived; and the men and women who have become known and loved by their pure, spotless, and noble lives, were meriting and commanding *respect* during their youthful years.

The large majority of these pure, noble spirits were *very poor*, especially while young men and women, and had to struggle hard for living, clothing, books, and learning; but they were *rich* in love of personal honor, virtue, and morality, each of which they would have defended with their lives. They were most highly respectable, and entertained high respect for themselves, and had the honor, the virtue, and the courage to say, *Hands off!*

The most reasonable, sensible thing for every person to do, is to choose and determine firmly on the *sort of life* he or she will live—decide whether in the future it shall be good, indifferent, or bad. And it is, of course, presupposed that every person of good sense will choose to live a pure, good, and useful life.

But the mere choice of a good and pure life is not at all sufficient to build life's character on. Every one who looks forward with reasonable expectation of succeeding in living a moral and meritorious life, *must* have a standard *measure* of what is to be called moral and meritorious; in short, he must have a *standard of right*, else he will be *sure to fail.*

Every person starting out at any age or period in life to *live right*, must, of necessity, have a *high* moral standard measurement of character, and work to build his own character up to this standard.

For this purpose there is on earth only one source of high moral measurement that is always to be found, and always absolutely correct, and this is the New Testament Scriptures.

Let every soul, whether Christian or unchristian, first accept the *moral law*, as recorded in the New Testament, as *his* standard (or measure) of *right*, and with that standard observe and respect the following suggestions, and he and she will both *merit and command the highest respect.*

I have not intended this as a religious article, but when I came to the point where I needed to direct attention to a suitable *measure of right and wrong*, I could think of none so good and perfect as that which I have named.

Now, having explained the necessity of a correct measure of right—one that can be *applied* to all our thoughts and deeds—I proceed to direct attention to things which I *know* do detract from merit, and weaken and *destroy respect.*

Having accepted the only correct measure of right, then *avoid* any undue familiarity among people; and *observe* suitable, genteel formality, as there are polite formalities which every person, even the members of your own family, have a right to expect you to observe. Be natural—not affected in company; do n't think of yourself, as to how you look or appear; do n't *try* to look pleasant; do n't *try* to smile; do n't *try* to put on a smiling face. Let your face be *natural.* It will be soon enough to smile, or laugh, when something laughable occurs. Do n't be thinking about *yourself*, but think of other people and things, as of what your company say, and of the answer that will be most suitable.

When one's thoughts are on himself, or herself, a part at least of the power of the mind is drawn from intelligent considerations, and conversational power is weakened.

Do n't acept compliments freely. Be warned against compliments. Do n't be so *soft*—so foolish—as to believe that they are *sincere.* Nineteen times out of twenty they come from a *dishonest*

source, which women need to guard against. Nineteen so-called compliments ought to be quickly *rejected* as insinuating, or presumptive of weakness on the part of the female. About all directly complimentary or flattering remarks ought to be considered *unfavorable*, and *promptly* rejected by the lady as *undesirable*.

Presents ought to be *politely refused*. Most presents offered to women by the opposite sex ought to be refused as tending to establish thoughts and feelings of *personal obligation*. Of course, offers of presents from relatives, or from one lady to another, are not included.

Bad or immoral company *must* be avoided and carefully shunned. No person can be well respected who associates with immoral persons. The highest standard of right says, "Come out from among them, and be ye separate" *from the wicked*.

We have but little reason to suppose any woman or man better than her or his associate. Ten thousand times better be alone than in impure company. If lonely, get a good, moral book, that will improve your mind and feed your soul—something good and *instructive*. Remember, whatsoever you learn mentally, will become, as it were, a part of your soul; so read only moral—not impure—books.

Nearly all *joking*, especially if untimely, or in the least degree unchaste, or tending to lead to an immoral thought, is *sure* to weaken or *destroy* respect.

Either loud talk, or loud laughter, and loquacity or talkativeness, are sure to *reduce* respect. Personal familiarity, and meddlesome, fondling hands, embracing arms, and caressing lips, destroy both *respect and good character*.

Hands Off.

LET every daughter and son be warned, and neither fondle nor allow fondling.

No man or woman of any age after youth should either practice or allow *hand* familiarities. Every Miss or lady ought to resent any such familiarity as manifested in taking hold of, putting hands on, or handling her in any way, as *highly improper*

and insulting, and immediately resent such conduct as *not at all allowable.*

This meddlesome use of hands and arms is a manifestation of the *animal nature*—purely animal—calculated to gratify animal nature, and would be proper and *natural* among *cats and dogs*, monkeys and apes, but not proper with people possessing immortal souls that ought to be fitted for pure deeds and noble lives.

Take this genteel warning, and make *Hands Off!* the ironclad and *unbreakable* rule of your life. Take warning from one who has made the subject a study in all lights for years in search of the truth. Take *warning* if you wish to be both respectable and respected, and listen not to *him* who makes light of these facts while he *seeks to deceive* and degrade you—soul and body; but consider favorably these truths, and proctect your honor and virtue, and gain *merited* respect by this golden rule, Hands off, *hands off!*

Meddlesome hands, and embracing, caressing lips, aided by the natural but misdirected human affections and lower passions, are the most effective, preceding means used by Satan and *his agents* to deceive, demoralize, seduce, and ruin both the young and the middle-aged.

By this playful, sportive laying on of hands, taking hold, pulling, pushing, and scuffling, personal familiarity and *freedom is established* in a few hours, or a few days, that, under proper and *genteel restraint*, could not have been acquired in many *years.*

This playful, sportive laying on of hands is the common gateway to improper *personal* familiarity and *freedom* which excites and develops animal passions, which in turn become the doorway to seduction.

Every intelligent person, after sufficient reflection and investigation, will perceive the *awfully* evil tendency of meddlesome hands; and *parents* ought to teach their boys and girls at an early age—while very young—*other methods* of play and sport.

It is right, and proper, and *desirable* that children and young folks have "lots" of amusements and sport; but these must not be demoralizing.

Supply these young people with harmless plays or games to be obtained at variety stores. There are many plays that are both harmless and instructive, some of which ought to be in *every home.*

Cultivate a taste for mental enjoyments, as all these improper, meddlesome hand familiarities are the amusements that are most popular among the lowest and most animal-like people, and are largely practiced where there exists the smallest amount of moral, mental culture.

Hands off, if you really wish to respect yourself, or to be highly respected.

Let every Miss and woman regard the handling of her arms and body as an *exclusive, personal right*, and be bold and brave in asserting and defend the same as such, and especially against all male kind.

It is a privilege which during single life belongs justly and solely to the maid, and to be shared only with the *husband* in married life; and if a woman has not the honor, love of virtue, and the *courage* to protect and defend these, *her* sacred rights, before marriage, *how* can man expect her to protect and defend them, *as her husband's* rights, after marriage?

Take warning from one interested only *for you* and those whom he loves. I have two unmarried, young daughters—good girls—whom *I love* as much as my own life, and would not, for any price, advise wrongly, as *they* will read and be influenced by this writing.

I tell you truthfully, that the man of any age, young or old, who having been allowed improper freedom with a girl or woman, does *not respect her* one-half so much as he would, had she said, in public and when alone, *Hands off;* and in ninety-nine cases out of one hundred will *not* marry her—courtship and promises being of no consequence.

Men marry for *possession;* if, then, a girl or woman has already given a man possession of her soul and *body*, he will *not* marry her, unless he be forced to. He may be as much to blame, as great a sinner, as she, but *this* fact will be no inducement for

him to marry her—no, *no* inducement; and he will not marry her! But if he did, it would most likely be followed by an unhappy life.

Respect—high, merited *respect*, is the foundation for enduring, yea, everlasting, *love*. But as respect is the foundation for love, it, too, must be *founded* in truth, *virtue*, and *honor*.

There are none too poor to command respect and love; the poorest person in any community—poorest as to money and goods—may, if he or she so wills, be one of the *richest* in honor, morality, virtue, fidelity to pledges, and love of God and righteousness, and be respected, loved, and, withal, have a crown of everlasting glory laid up in heaven, *worth more* than any man's millions of dollars!

Evil Thoughts.

THOUGHT results from *activity* of the intellectual faculties of the soul. A thought may be the product of one's own soul, or an emanation from another spirit; or may be suggested by anything seen through the natural eye. Thought is what the soul *feeds on*. If the soul be fed on good, wholesome, *moral* thoughts, its character will be *good;* if on evil, immoral thoughts, its character will be *bad*.

The objection, therefore, to evil thoughts is that they, so far as entertained, mold bad character, by feeding evil to the soul.

Evil thoughts, by corrupting and weakening the moral qualities of the soul, reduce its power to *resist* evil persons and influences. Each and all evil thoughts are the work of Satan, either directly or through the *evil nature* that he has inflicted upon all mankind; or through his associate fallen angels; or, may be, suggested by his human agents. This is exactly and absolutely in harmony and accord with Scripture teaching.

By careful, thoughtful study of one's own mind, and close attention to the different manner in which thoughts come and go, any person may discover that many of the evil thoughts come unbidden, uninvited, and more quickly than others, and seem to be instantaneously thrust into the soul, sometimes entirely independent of any thought already existing, and at other times seem

to be thrust in ahead of, and adding to, thoughts already in the mind, as if to aid in completing a sentence. These sudden and uninvited evil thoughts may rightly be recognized as the *direct work* of Satan.

The mind being the immortal spirit, Satan *strives* to corrupt it by thrusting in impure, immoral, wicked thoughts, knowing that if these be entertained, the work of corruption will be *accomplished*. And as an impure, corrupt soul is excluded from heaven, Satan rejoices in the work of corrupting minds, his object being to keep as many out of heaven as he can!

The entertaining of an evil thought of any sort is the closest possible spiritual association, fellowship, and *communion with sin*. This will explain why Satan neglects no favorable opportunity to thrust impure and evil thoughts upon every mind, as whosoever entertains one of these corrupts his soul and commits *sin*.

All have heard it said that if Satan be resisted he will flee away. Now, the first and *every time* an evil thought appears, instantly thrust mentally at Satan, and the thought will go as quickly as it came—so quickly that you will not remember what it was, unless you follow it up, thus holding it, which would be equivalent to entertaining it. Every one must be careful not to do this. He will be likely to *return* soon, with the same or another evil thought, and must be instantly *kicked* out as before. He is persevering, and makes many attacks through human agencies—by men and women who are *his agents*—who in conversation place evil thoughts in the mind. It is the duty of every person determined upon living a decent life to frown and rebuke any such agents, and to positively *refuse* to entertain for a second the evil thought proposed.

It may be noticed that by an immediate mental thrust at Satan, as the author of every evil thought, they will go as quickly as they appear; and that you can not dismiss and drive away any ordinary thought of your own so quickly.

Evil thoughts are *suggested* to everybody, even the purest; but if the *will* refuses to entertain them, there is no sin. Sin is in *holding* and *fostering* such thoughts. (See Matt. xv, 19, 20.)

For the same reasons it is a sin to visit with and entertain

immoral, wicked associates, or company, and is prohibited by Scripture, which says, "Come out from among them and be separate."

Martin Luther said: "A man can not keep the birds from flying over his head, but *he can* keep them from building nests in his hair."

So of evil thoughts, a person may not be able to keep them from coming, but he *can* quickly and *emphatically* refuse to entertain any of them.

One of the best means of avoiding evil, and of keeping off evil thoughts, is to have the mind *occupied* with good, clean, and useful thoughts.

St. Paul gives the following good *prescription* for keeping off evil thoughts. He says: "Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good* report, . . . *think on these things*. (Phil. iv, 8.)

St. Paul knew that while the soul is occupied with thoughts of things which are proper and good, there would be fewer opportunities for evil thoughts.

Remember, reader, that evil thoughts corrupt and weaken the moral sentiments of the soul, and strengthen the immoral; and, too, that what is lost in this way of moral strength, is gained in immoral strength.

Surely this must be *reason* enough why every person at all disposed to be moral ought to make war—never ending *war on evil thoughts*—drive them out! "Blessed are the *pure* in heart." The word heart here means *mind*—the pure in mind.

Angels—What They Are, Etc.

ANGEL, from the Greek word *Angeloi*, signifying messenger. Angels are referred to many times in both the Old and the New Testament Scriptures, and are an order of spirit intelligences, or spirit *beings*, far *superior* to man in intelligence, spiritual influence, and power. They are commonly regarded as bodiless intelli-

gences; but in the Bible are ferquently represented as appearing to sight in human form, and speaking and acting as men. By this they are supposed to, and no doubt do, possess the power of assuming momentarily the corporeal or material form of existence. The poet Nonnus, in Egypt in the fifth century, was the first to speak of angels as having wings.

Angels were created long *before* men. The Apostle Peter (2 Peter ii, 4) represents them as being deeply interested in the unfolding of God's plan of salvation for mankind. Also Jude 6 represents the rebellious angels (of whom Satan was the leader) as having lost their first estate long *before the creation of man.* But how long before the creation of man we do not know, perhaps *thousands* of years. It seems evident that they had been expelled from heaven before the time when Adam and Eve were placed in the Garden of Eden, else Satan would not have been *there* to deceive them.

Angels appear in the Bible as the attendants of God, and especially as his messengers, and the medium of communication between him and men.

Angels have been given a very prominent part in the world's providential history—in the history of God's affairs with men and women. God used angels as the ministrators of his law, as the heralds of the gospel, as the servants of the saints. (Heb. i, 14.) Many of them swarmed about the small city in which was a prophet. (2 Kings vi, 17.) Two of them led Lot and his daughters out of Sodom just before its destruction. (Gen. xix, 17.) They were sent to say to a childless wife: "Behold, now, thou art barren and bearest not: but thou shalt conceive, and bear a son." (Judges xiii, 3.) And still more remarkable and more important than all these, is the fact that an angel was sent from heaven to earth to tell the pure, spotless, virgin Mary that she would be overshadowed by the power of the Highest, and be the mother of the Son of God. (Luke i, 35.)

Belief that individuals have their guardian angels, whose sympathy and help they enjoy, and who joy or grieve with their joys and griefs, was common both to the heathen and the Jews, and prevails among Christians, founded on Matthew xviii, 10;

Luke xv, 7-10; and Acts xii, 15. Though belief in guardian angels has been cherished by many people in all ages, yet it has never been formally decided on as a matter of faith or belief by the Protestant Church.

Good angels are sometimes called in Scripture "ministering spirits" (Heb. i, 14); and bad angels—devils—are often called "unclean spirits," "evil spirits," and "spirits of darkness."

An unlimited, vast number of angels attended on Jesus from the time of his birth, and were at his command throughout his early life on to the ascension, and *will accompany* him at his second coming.

Effect of Time on Belief in Historic Events.

NEEDLESS mental uncertainty and doubts about things that are divinely prophesied, and as absolutely *sure* to come as the next Christmas, and that will be as *real* as any person's personal existence, deprive and rob millions of people of desirable *faith and hope* that, to other millions of people, are the sources of their greatest and most enduring mental consolation, comfort, and joy.

It seems that the more distant an occurrence is, whether past or future, the less disposed are we to believe that it ever did, or ever will, occur. This doubt and disbelief because of distance, past or future, is very unfortunate, as it keeps us from being fully benefited by the lessons taught in the occurrences of centuries ago, recorded in faithful history of long past events; and still more unfortunate as keeping people from accepting the Bible for what it really is, and from preparing for future occurrences *sure to come.*

Because having occurred so long time ago, mind seems to be skeptical and doubting without any sufficient reason. So long as there are still living people who witnessed an event or occurrence, we are disposed to believe; but when all eyewitnesses are dead, we are more and more disposed to doubt.

If men were to live on this earth a few thousand years after the death of their parents, some would almost doubt that they ever were born!

The time of the occurrence of the great Rebellion against the United States Government and the assassination of Abraham Lincoln is rapidly receding and disappearing in the more and more distant past; and after ages and centuries come and go (if the world be so long continued), the masses of people will read with less and less interest, and more and more doubt, the still faithful and true historic records of the Rebellion, and the tragic assassination (by Booth) of Abraham Lincoln; and yet the *reality* of these occurrences, and the historic records of the same, will be *no* less true *then* than now.

So of Biblical history, Isaiah clearly foretold as prophecy the coming and the crucifixion of Christ hundreds of years before he came. The New Testament clearly tells how Christ came, what he taught, and how he was put to death by crucifixion on the cross, particularizing that two thieves, one on each side, were put to death at the *same time;* that he died on the cross, was taken down after several hours, and buried; that after three days he *arose from the dead,* came forth from the tomb, and appeared to and talked with many persons; and after these occurrences his disciples saw him ascend and disappear in the clouds.

These things were done openly, and *witnessed* by a multitude of people, who *saw, knew,* and fully *believed* that these were *real* occurrences.

The *facts* were recorded in history *then,* substantially the same as recorded in our Bible of this the twentieth century, and have never been disproved in any way. It is the utmost care of historians to *preserve facts.* Our Bible now, after the lapse of two thousand years since Christ, expresses as *clearly as possible* the meaning of the original words as uttered by Christ and his apostles.

But, unfortunately for some people, because these things occurred two thousand years ago, they allow themselves to be misled by the lapse of time, and are skeptical, doubting, and disbelieving. They doubt the *reality* of these all-important events, though fully recorded by faithful history at the time of their occurrence, and are as well and fully substantiated by history as occurrences which took place one hundred years ago.

And as to the Bible prophecies, some people place the fulfillment of these far, far in the future, and then *doubt!*

The Bible is God's Book of *history, law,* and *prophecy.* The account of creation is history, as also some of the deeds of men are recorded as history, and *condemned.* And it contains God's laws designed to govern mankind; declares heaven to encourage, and hell to discourage men from sin. As a prophecy it foretells of *heaven, hell,* the *day of judgment,* the *coming of Christ* in the clouds, the *resurrection* of all the dead, and the *destruction of the world* on the last day.

Every man and woman ought to *study* the Scriptures until he and she comprehend that heaven and hell are *places* that exist and are as *real* as the world itself; and that after this life each will surely be in one or the other of these places.

The coming of Christ and the resurrection of all the dead are *events* of the future, to be as much *expected,* though we be dead, as the coming of the time when we shall die; yea, as *surely* as the coming of the time when we shall eat another meal. Christ declares that the hour is coming when all the dead shall hear his voice, and come forth to be judged. And the *day of judgment* and of the *destruction* of this world by fire, are *events* of the *future,* absolutely certain to be witnessed by every soul that ever lived on this earth, as God has positively *declared* that these things shall *occur and be real.*

Any measure less than full, rounded-up, hearty belief that these divinely foretold events *are coming,* and will be *real occurrences,* deprives the mind of enduring ceaseless comforts and joys of anticipation, that are found in full and hearty *belief* that all these things will occur in fullest reality, and in preparing for them, as one would prepare for a long journey and a big entertainment.

How to be Somebody of Importance.

SOMEBODY is an expressive term. When it is said of a person, he is somebody, or she is *somebody,* we readily understand that the expression has reference to the *quality* of the *character* of the person referred to. It is sometimes said of a trifling or immoral person, that he or she is *nobody.*

It is the earnest desire of every right-minded person to be *somebody* of importance—to himself and others.

Young man, young woman, to be *somebody* in your case, may mean to be a big farmer, a contractor, a successful merchant, a good lawyer, a skillful doctor, a congressman, a governor, or President of the United States. To the young woman it may mean the *honored* and greatly *beloved wife* of one of the above named gentlemen. Ah, it *pays* to be *somebody!*

There is not one so poor that he or she can not be *somebody*, and highly respected by all, and loved by many; and is not the confidence and love of a husband or wife, and the respect and love of a community, better than gold? The love of Christian neighbors and friends will follow your soul to *eternity;* but not so either of money or property, as these belong to *this* world, while love belongs to both this and the next world.

But before you can hope to have the highest respect and love of other people, you must *first respect yourself*, and be somebody to yourself before you can be so considered by your best neighbors.

The moral foundation to *somebody*, or being somebody, is *self-respect;* and the foundation to self-respect is genuine *respectability.*

Respect is regard for a *person*, based on the valuation of an individual's *moral worth;* nothing else than moral worth can command and hold *respect.* A man places a valuation on his horse or mule for the price he will sell for, but does *not respect* the mule. So of a man entirely destitute of honor and respectability—of moral worth; he may hold his head up and value himself very highly for his intelligence, learning, or property worth; but possessing no moral worth, he can not respect himself. Respectability begets respect. Self-respect is conceived and born of respectability, and possessed in controlling quantity only by persons who are highly moral and respectable.

Men and women never become somebody in the estimation of good neighbors, until they first respect themselves, and become somebody in their own enlightened estimation.

Every person of good sense is conscious of his good or bad personal character; and if it be good he will respect himself; but

if it be bad he can not respect himself any more than he respects a neighbor of bad character.

To be *somebody* of importance, attention *must* be directed to the culture of both the *head* and *heart.* By *head* is meant the mind in general; by *heart* is meant the affections and moral faculties of the mind.

During youth and early life, appreciation of one's capacity for learning, and diligent application to the study of educational books and attention to *moral* instructions, will *induce* desirable self-respect.

But the *mind* culture must *include moral* culture, else the person will not acquire a sufficient amount of self-respect to restrain him from evil. We mean by the above that the study of letters, words, spelling, reading, grammar, arithmetic, history, etc., cultivate the intellectual faculties and increase mental knowledge, but does not increase the student's love of honor, virtue, and right; nor does it incline him to oppose that which he knows to be wrong. There must be

Moral Culture and Self-Respect.

THERE are, as it were, two sides to the human mind or soul. On one are the purely intellectual faculties; on the other, the moral faculties, embracing the affections, honor, virtue, etc. All the common branches of school and college education cultivate only the intellectual side or faculties of the soul; wherefore, love of honor, and *desire* to do right and to oppose wrong, can be acquired and increased only by *moral* culture with such principles and teachings as are found in the New Testament Scriptures. This *heart* culture must be a part of the mental foundation of every *somebody.* All the love of honor and virtue possessed by any individual can be traced to heart or moral culture. Heart or moral culture brings love of honor, virtue, and respectability, and these bring *controlling* self-respect.

As the genuine respectability of a neighbor will largely govern your actions toward or *affecting him,* so, too, self-respect, founded on your own genuine respectability, will largely govern your actions *affecting yourself.*

Respect will keep a person from telling a vulgar story or swearing in the *presence* of the respected; and *self-respect*, likewise, will keep a person from telling a vulgar story or swearing in the *presence* of *himself* or anybody else. Thus respectability and self-respect keep people from evil. No amount of education, leaving out moral culture, will make a man or woman any the more honorable, moral, or virtuous. Such education makes polite, cunning, foxy, and sharp, but dishonest, immoral, selfish, and heartless men and women unworthy the respect, confidence, and love of anybody.

Any man or woman who desires to be somebody of importance must shun

Bad Company.

EVERY person who wishes to be *somebody* must depart from and keep out of bad company.

I well remember hearing a woman thirty years ago say, "I 'll never give up *old* friends for *new*." She had always had immoral, carnal-minded associates, whom she called friends. Her moral faculties were *never* cultivated; hence, in her estimation, morality is but little or no better than immorality. She has not forsaken her old friends, as birds of a feather will flock together, and she will, no doubt, keep company with some of her so-called friends in Hades.

Every immoral associate, though he be esteemed a friend, is, in fact, a positive *enemy*, and there is absolutely *no hope* of reform of any person who will not give up immoral friends (so-called) for *new* and better ones. The highest and best standard of right says, "Come out from among them [the immoral], and be ye *separate*." You will not be much better than your associates.

Novels and Fiction.

THE reading of a novel is the closest spiritual association with the spirit of its author, and the influence usually *bad*.

Avoid reading novels and fiction. Why read a novel, fable, or an untrue story while there are thousands of books of valuable

biography and historic literature—of important lives and facts that you have not read? Truth is *better* than fable!

Value of Time.

IF one wishes to be somebody, time must *not be wasted.* Every hour spent at the card-table, or the billiard-table, or at baseball, or the dance, or in other profitless ways, is a *lost opportunity*—and a wasted hour, during which a moral or useful *lesson* could have been obtained from a good book, that would have made the reader wiser and better all through lifetime, and on and on in *eternity.*

None of the thousands who have been distinguished by noble and useful lives would ever have been known to the world had they wasted time in any such ways as above.

One hour each day in one year amounts to sixty days of six hours each, which is the length of the student's school-day. Only *half an hour* a day gives one thirty days' schooling in one year.

No young person of good common sense needs to remain ignorant when one hour each day amounts to *sixty school-days in one year.*

The greatest scholarship is made up of little acquisitions—by learning but one little thing at a time; the whole scholarship being acquired as a child learns the A-B-C's, one letter at a time. Young man, young woman, grasp these facts mentally, and *work* to be somebody of *consequence,* and, with self-respect, you will *not* fail.

Buy a good dictionary and study words—their correct spelling, pronunciation, and exact meaning. This will be an important foundation study, and of very great value and every-day use as long as you live. Write words that you wish to study in a blank book, and carry it in your pocket for convenient study.

The Satanic Tyrant, Pride.

PRIDE is a *mental tyrant,* and one of Satan's most powerful means of preventing young men and women becoming somebody. Satan himself is the father of pride. He was expelled from heaven on account of his pride. It is said in Proverbs, that God *hates*

a proud spirit. Pride is an awful, awful mental tyrant that needs to be *feared* and fought by every young man and woman who really wishes to be *somebody.* Even the great Apostle Paul himself was afraid of pride.

Pride, if not timely and carefully restrained, will soon subdue, dethrone, and *enslave reason,* and become the governing power over the soul. Millions of people are the *slaves* of the Satanic tyrant pride; their better reason having lost control, they are governed in nearly all their purchases—in buying—and in most things that they do, by *pride.* It makes millions of people miserably *unhappy,* because they are financially unable to gratify their pride, and leads millions into immoral and awfully sinful lives and down to *Hades.*

When a lady *does not feel* as comfortable and *happy* in a neatly made and nicely fitting *calico dress,* as when clothed in more expensive goods, reason has lost control, and she is being governed and made unhappy *by pride.*

She ought to know that it is the soul—the invisible spirit being within—that by well-chosen and expressive words makes itself *felt* mentally, and is the source of all fascinating power. Let every lady and gentleman know, too, that good and superior qualities of *head* and *heart* attract more notice and more favorable attention in *cheap* than in costly dresses.

Ah! young woman, be governed in all things by your better *judgment,* remembering that every man of good sense knows that all intelligence, honor, virtue, and love belong to the *soul,* and not to silks, satins, and fine clothing!

Judge Everybody.

TO BE somebody you must judge everybody in whom you are concerned. I warn the reader against persons who quote, "Judge not, that ye be not judged," having noticed for years that the wicked entertain special regard for that Scripture, but never quote the other Scripture which says, "Judge not according to appearance, but judge righteous judgment." (John vii, 24.)

The reason why the immoral, dishonest, and wicked quote, "Judge not, that ye be not judged," is because they do not like

to be judged at all by their neighbors, and entertain no love for the sentiment expressed in the words, "but judge righteous judgment."

"Judge not according to appearance," has reference to *clothing*. We are not to judge the character of a person's soul by the clothing worn.

"Judge not, that ye be not judged," means that we are not to judge and *condemn* on mere and unfounded suspicion, without any evidence, as this would be unrighteous judgment.

We are also commanded in the New Testament thus, "Come out from among them [the wicked], and be ye separate." No person can obey this *excellent* Biblical commandment without judging persons almost every hour. We must *not give* any person our *confidence* until we see him engaged in a sinful deed; but ought to withhold it until he *first merits* our respect and moral confidence. There is no such thing as a pre-existing right to moral confidence.

We *must judge* a man by his *words*, as "from the abundance of the heart the tongue speaketh." Words and remarks which express unchristian sentiments and principles *comdemn the speaker*, whether he be Christian or not. And as the wicked often use words expressing Christian sentiment for the purpose of deceiving, but never use words expressing unchristian sentiment to deceive, therefore one word expressing bad, immoral, or unchristian sentiment must be taken as counting more *against* the character of a speaker, than fifty good words count for him. This is true, because when the dishonest and immoral seek to deceive they guard against the use of words that would expose their bad character; but being accustomed to saying things that are uncomplimentary to reformers and Christian workers, and contrary to Christian principles, they occasionally expose, by some remark, their badness. A really good and moral person uses no words that express sentiments that do not agree and harmonize with sound Scripture doctrine. While each word denoting or expressing Christian sentiment counts for the speaker, yet words denoting or expressing antichristian or unchristian sentiment count *more rapidly* against the speaker, as stated above.

To be *somebody* you must possess and protect a good moral character, and *defend* it as boldly and *bravely* as you would your life. You *must judge* the character of every person who seeks to associate with you. Measure his words, deeds, and sentiments by the Higher Law standard of right, and if these do not measure out right, association must be *refused*. And do not allow any one to impose acquaintance, as an introduction at a party or on any occasion does not entitle any person to extend and continue the brief acquaintance.

Be Not Deceived by Formal Politeness.

BE not deceived by any man's formal and genteel politeness. We have noticed for years that many men of awfully immoral and bad character are *very polite* to ladies on the streets and at social gatherings. Men absolutely destitute of morality and entirely unfit to associate with any *decent* woman, often display as much or more formal politeness than the genuine gentleman. *Be polite*, it is desirable and costs little; but be not *deceived* by outward politeness, but study the character of the *invisible soul* within the skull. Politeness belongs to the purely *intellectual*, not the moral side of education, hence is no evidence of morality or honor.

Manly Reform.

IF you have a bad habit, *reform*. Do n't use tobacco, cigars, or cigarettes. If you are doing so, give your acquaintance and associates a beautiful example of true, genuine manhood by denouncing and *discontinuing* the expensive, filthy, degrading habit forever. Why continue an expensive habit which no intelligent man on earth recommends? Why *waste* money to support a degrading habit? Why do that which you would consider a bad example by preachers of the gospel? The writer, though having spent many years in the mercantile business, has never yet used a cent's worth of tobacco, and would not listen to the preaching of the gospel by a man whom he had seen on the street smoking a cigar.

Tobacco, cigars, and beer have cost thousands of homeless

men money enough to buy their families comfortable homes. Come, young man, *show* your *mental* manhood in putting away tobacco (and beer) for ever and ever. Your mouth was never designed for a smokehouse! No! never!

Only Five Cents a Day.

FIVE cents a day amounts to eighteen dollars and twenty-five cents in *one year*—enough to buy two suits of clothing; or, otherwise invested, could easily increase to twenty-five or thirty dollars in one year's time. Five cents a day invested in books will amount to an $18.25 library in one short year. Five to ten cents a day squandered for beer and tobacco, or in any other wasteful way, would keep a family of five or six persons fairly well *supplied with shoes.*

The time to save a nickel, a dime, or a dollar, is when you have one either in your possession or at your command. Nearly all men who have accumulated fortunes began by saving *pennies,* and the young man or woman who will not save pennies, nickels, and dimes is not likely ever to save many dollars.

If you have not done so, read the article on "How to Command Respect," etc., and *work* to be somebody of *importance.*

Salvation by Contract.

PROBABLY every person of intelligence, and old enough to know what is right and wrong, has committed sin by the *actual violation* of some one or another of God's laws, and is already *condemned,* but not punished, as God defers (puts off) punishment until after the death of the body, thus giving every sinner his and her entire earthly lifetime in which to repent and seek pardon. In the case that Divine pardon shall not have been obtained, the impenitent, wicked soul may expect to hear Christ, who is the Judge of all mankind, say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; and these shall go away into everlasting *punishment*: but the righteous into life eternal." (Matt. xxv, 41-46.)

Salvation is escape from deserved punishment merited by

violating God's laws, and can be obtained only by a business-like contract with Christ the Savior.

If one really desires a piece of property that he is able to own, he goes and *contracts* for it, and then proceeds to comply with the contract terms. Neglect to contract would have left him without the desired property. Exactly so, too, of salvation. If desired, it must be contracted for; no person will ever be saved from the consequences of sin and get to heaven, except by a contract reasonably fulfilled.

Jesus Christ, God's Son, is the Savior, and the only source of hope of salvation. All authority over mankind having been merited by Christ's sacrifice and suffering on the cross, he alone has authority to name the conditions of salvation, which he *has done* in the New Testament Scriptures, where the law of pardon is fully stated.

In this New Testament all the Divine laws affecting us are published. In it we are plainly told what is *wrong*, and what we may do, and what we must *not do*. On the one hand, we are encouraged to keep God's commandments by the promise of comforts *here* and great rewards in heaven; and on the other hand, the penalty for the violation of God's law and commandments is declared to be everlasting *punishment* in hell.

Any person can be immediately saved by intelligent mental action. Repent and pray, as millions have done.

The Contract.

CHRIST is the party of the *first* part; and any penitent man, woman, boy, or girl may be the party of the *second* part. The party of the first part covenants and agrees (in the New Testament) that for and in consideration of the voluntary *repentance* of sin, public confession of faith in the party of the *first* part as the Divine Savior, and baptism of water, he *will forgive* the sins of the party of the *second* part to date; and also promises to aid the pardoned in keeping his commandments, by the helpful influence of the Holy Ghost.

The party of the *second* part reads and *heartily* accepts all the terms—by repenting of sin; by belief and faith in Christ as the Son

of God and Savior; by being baptized in water; and by public confession of faith; and by *turning* away from all sins and *sinful associates.* This fully completes the contract, and secures Divine *pardon* of all the sins of the party of the second part *to date.* The contract is for life, however, and the party of the second part must serve Christ *during* life.

Behold, reader, Christ has already proclaimed the *only terms* of salvation; and guaranteed with his human life on the cross, and by his *resurrection,* that he will save every soul that accepts his terms, hence it is now time for the unsaved to act.

The contract, on the part of the party of the *second* part, requires both *faith and works.* But the works are all to your own *eternal* advantage; and the faith no greater than we often place in men. As when a business man in considering the probabilities of the future perceives that he will need to borrow a large sum of money to enable him to carry out a certain business project, he goes to a banker in whom he has confidence, and says: "Mr. ——, I wish to do so and so, and will need to borrow about $—— (stating the amount) in sixty or ninety days; will you let me have it *then?*" Banker: "Yes, sir. I know no reason why I can not do so." The business man knows that the banker is able financially, and that he is truthful, honorable, and reliable. So by *faith in man* (though not always justifiable) he goes about his business, pushing on with renewed energy, never doubting that the money will be ready when he needs it.

Why not trust Christ, who *gave his life* and rose from the dead to give every person a chance of salvation, as far as you trust men?

Christ has promised pardon and salvation to every one who accepts his terms, and *strives* to fulfill the conditions of the contract. Every sound conversion is a full and lawful acceptance of God's terms, and establishes between God and the converted a divinely legal *contract* for pardon and spiritual aid in living a devoted Christian life.

A contract with Christ for salvation implies a case of conversion, as the party of the second part is converted. Read the article, "Conversion, What It Is."

A Violated Contract.

AS A contract for salvation *binds* the party of the *second* part to the service of Christ for life; and as the service of Christ is a warfare and fight against Satan and *all* evil, he may some time be so tempted and overcome as to violate the sacred contract and displease the party of the *first* part, as conversion does not make any person superhuman. Let us now suppose that a party of the *second* part contracts to build a large house or mansion for a party of the *first* part, and that in the contract are many specifications, some of which are violated, and the party of the *first* part is displeased. The party of the *second* part goes immediately to the party of the *first* part and confesses his wrong, begs pardon, and promises to pay close attention to the contract, and is pardoned. Perceive, the party of the second part acted wisely in going to the party of the first part, and assuring him that he would do right.

Another man in going upstairs stumbled and fell, but he quickly got up and started again, going on and on up to his destination. Perceive, he acted wisely in trying again.

And so it must be in the case you violate the sacred contract with Christ. He will be displeased, and you must be both willing and anxious to do right, and *repent* immediately, and go to him in prayer confessing your sin, promising to do right, and begging for pardon; thus getting up when you *stumble*, and starting on up, each succeeding time with renewed determination and *greater effort* than ever before. Perceive, you will act wisely, and please Christ in so doing.

Having signed, in your soul, the sacred contract binding you to serve Christ, you are *one of his*, and he *will* pardon as a father would pardon a sorrowful and penitent child.

A membership and active interest in any one of God's Churches will aid any person in keeping the sacred contract.

The Holy Ghost.

THE office of the Holy Ghost is believed to be to *awaken* men to their sinful and lost condition—that a man is *brought to a con-*

sciousness of his sinful condition by the Holy Spirit (or Ghost) as *agent*, and the Word of God—the *New Testament*—whether preached or read, as the *instrument.*

All the work of God, Christ, and the Holy Ghost belongs to the party of the *first* part, and must not concern man, who needs only to attend to his own *part* of the contract. The work of the Holy Ghost has never yet hindered any person becoming a Christian. No, never! His good influence is felt by the wicked, but it is only persuasive, never forcing any person against his or her own free will. A person must act for himself and enter into the contract, else he will never be saved.

There can be no silent, sly, sneaking service of Christ. "Ye are my witnesses, saith the Lord, and my servants whom I have chosen." (Isa. xliii, 10.) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. x, 32, 33.)

Paradise.

PARADISE, as *now* used, signifies heaven. The original meaning of this word signifies a place inclosed for *pleasure and delight.* The Greek translators of the Old Testament, when speaking of the garden of Eden which God planted, and in which he placed Adam and Eve, make use of the word paradise; and there are three places in the Hebrew text of the Old Testament where this word is found, as in Neh. ii, 8; Cant. iv, 13; and in Eccl. ii, 5.

The Bible uses the term in a double sense—first, for the garden of Eden; and, second, for the abode of the redeemed and blessed in heaven. Thus in the Old Testament, paradise means the garden of Eden; but in the New Testament is used as another word for heaven, as by the Apostle Paul in 2 Cor. xii, 4; and in the Apocalypse, ii, 7; and by our Lord, when in his agony on the sacred cross he pardoned the *penitent* robber. The Scripture says: "And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand, and the other on the left. And one of the malefactors

[robbers] which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answered, and rebuking him, said, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done *nothing amiss.* And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in *paradise.*" (Luke xxiii, 33, 39-43.) The general opinion in the Protestant Church is that Christ meant that himself and he whom He had just then pardoned, would be in heaven that very same day.

How God Answers Prayer.

IT is absolutely *known* that God answers *some* prayers by dreams in sleep. At one time when a man had repented of a sin and continued to pray for pardon, his prayers were *answered* in an unmistakable vision during sleep. The dream represented the penitent as being in a lonely place unknown to him, down by the water's edge of a river, with a high, steep bank close by, and a high board fence along the summit or top of the bank, and a long covered bridge spanning the river a few hundred yards off. It appeared to be an old bridge that had been *broken* and completely repaired. The repaired part or section was all *new*, and of bright, new lumber. Next he noticed that near where he stood was a convenient pathway, and steps leading up the steep bank to a gate that opened into a public road leading to the repaired bridge. He awoke, and the first and immediate thought instantly impressed him that this vision was the *unmistakable answer* to his repeated prayers for divine pardon.

He had never considered *how* he would *know* when his prayers were answered, nor thought for a second as to what would be God's *method* of answering. That God used a dream to *show and convince* the man that his prayer was *granted*, there can be no reasonable doubt. The pathway, the steps, the gate, the public road, the perfectly repaired bridge, and the immediate and decisive conviction of his mind that this was the answer to his prayers, ought to be accepted as the work of God.

The repaired bridge represented that by prayer and pardon the *break* which sin had made in God's law *was repaired*, and that the pardoned penitent ought to go up out of the valley of sorrow and doubt, into the highway of life and duty.

By a little study of the above vision, the wisdom of God will be manifest in it. Notice, there was not a word spoken nor a person seen.

In another case, a man who was annoyed on the Sabbath by worldly and evil thoughts when he desired to listen to a sermon, prayed God for relief from all improper and unchristian thoughts. When asleep he heard three words, "There 's a fight," and, looking across some vacant lots or an open field, he saw what appeared to be a fierce struggle under a large-sized, lightish-gray bed-sheet. It was disturbed and tossed as though there were two persons in a struggle under it; and there appeared several black spots on the sheet; and these moved about, lower, higher, and lower, on the sheet. He awoke out of this dream, with the thought *impressed* upon his mind that this was a complete answer to his prayer, and has never doubted it for a second.

The struggle below the sheet represented the struggle that is going on between every Christian person and Satan. The black spots represent Satan. The answer assured this man that the life of the true Christian is a struggle against Satan and evil thoughts, and that he must continue to *fight them* as the work of *Satan*. God, in his answer, said, "There 's a fight," and the New Testament tells us that, he that endureth to the end shall be *saved*.

Do you, reader, know of any person who can not afford to *fight* Satan and all evil *through* this life, if it be not longer than one or two hundred years, for the *peace* and *joy* of *millions* of years in heaven?

Dreams sometimes foretell something that is going to happen. A few months ago the author saw a vision in a dream, and heard five words—*This is the turning ground*—and told his two daughters in the morning that there was going to be a *death* soon in a brother-in-law's family. I went away from my daughters that day. After a week or ten days I received a letter from

one of my daughters, informing me of *the death* of the wife of a brother-in-law.

At the time of the dream I had *no knowledge* whatever to cause me to anticipate a death; and when I was informed who had died, I could quite easily interpret the dream. It seems to have been prophetic.

The Bible speaks of dreams as being sometimes prophetic or suggestive of future events. There have been many people in all ages who believed in dreams, especially as foretelling events.

There is ample, abundant reason to believe that God *warns* people in dreams against the continuance of their sins; and that it is a convenient method of answering prayer.

But do not allow *ordinary* dreams to disturb your peace of mind so long as you are pure and good. Better never to recall a dream; millions of them have no meaning of consequence. But *be warned* when God warns. See article entitled, "Dreams."

No doubt God answers many prayers in other ways that I have not intended to consider here.

The Glorious Reunion Up There.

A REUNION is a coming together after a separation. There must be a *separation* first before a reunion can occur.

Do you, reader, fully and keenly realize that preparation is going on for a reunion of your family up there?

Homes on earth disappear rapidly, and are reorganized and established forever in one or the other of the future states. We talk of home *here; love* home, even though it be one of poverty and toil, yet it is *home.* We pray God to *bless* our home.

Our children marry and make *new* homes, and love, hope, and expectations fill their young souls.

We have family reunions, and try to be happy. But in a few years—a short time—we depart from this world, and our loved homes are *broken up*, and our houses and mansions are occupied by *other people.*

And yet a little while—a very *few* years—our married children have grown old, and their cherished and loved earthly homes

L. of C

will disappear forever from the face of this earth. But Christ says: "In my Father's house are many mansions; if it were not so, I would have told you." This is authority enough for believing that in heaven there will be mansions and homes for all the redeemed of mankind.

The death and burial of a precious relative, or a friend, is a preparation for reunion in one of the many mansions above. If our dear ones did not depart from us, nor we from them, a reunion could never be effected. When the soul of that precious child—son or daughter—departed from earth, and you laid the body away in the grave, did you realize that it was a necessary preparation for a *glorious* reunion up there? And when you laid to rest the body of father, mother, brother, sister, or other relation or friend, did you feel keenly that it was a foregoing preparation for the endless reunion up there?

Do you know, as every one should, that this separation destroys no cherished memories, no affections, and no *love?* Are you conscious, as everybody ought to be, that the minds and memories of dear ones in heaven are clearer and brighter than ever they were on earth, and that their affections, love, and knowledge are increasing along with heavenly progression? And that, in perfect accord and harmony with the will of their Savior, they anticipate the reunion, and await your coming?

There are millions of chains of never-dying love closely connecting millions of spirits of mankind in heaven and on earth, awaiting for reunion up there.

In heaven there will be another, and another, and still another reunion, as often as a redeemed soul departs from earth to heaven!

Our dear ones that have gone on before, O how they would urge us to work for heaven, if they could! Though they think of us, they can not come to us, but *we can go to them.* Imagine father, mother, brother, sister, and other relations, and friends, how the souls of the redeemed would persuade us, if they could, to persevere, to *strive* to join them in an endless reunion up there. The last effort and words on earth of many, was a request to be joined in a reunion up there!

Who Will be There.

In contemplating whom we will see up there, let us think first of Him who made it possible for us to be *there*—the blessed Lord and Savior. He will be there, and to see our Redeemer, Jesus, face to face would make any occasion one of supreme reverence, love, adoration, and delight. And, too, God the Father who gave his Son to save us, will be *there*.

And at the reunion there may be a father, mother, son, daughter, brother, sister, uncle, aunt, cousin, nephew, niece, or several of some of same relation; and there may be brothers and sisters who, having died in infancy, have been almost forgotten, or never before seen by brothers and sisters.

And there may be granddaughters and grandsons; and there will be seen in heaven scores of souls that were our schoolmates and associates in youthful days, and others that were our friends in recent years.

The family reunion is to be a period of supreme delight. Some of the happy thoughts of the *glorious occasion* will be that it is everlasting; that no evil, no sin, no sickness, no pain, nor death can ever again disturb our joy or cause us sorrow, and that the reunion is to be everlasting.

The joy, delight, and felicity of the first hours of this most delightful occasion will more than compensate for all the weeks, or months, or years of sickness, pain, and sorrow preceding our departure from earth; and there will be more joy in one year there, than in one hundred down here.

And at many, many of the reunions up there will be souls who on earth were connected with the bodies of poor, toiling, homeless washerwomen, wood-sawyers, common toilers, and servants at the homes of the rich, who would not exchange places with their former employers, nor the joys of one year in heaven for all the thousands or millions any man is supposed to be worth down here.

There will be, O so many reunions up there of souls who were buried by friends in extreme poverty in ground donated for the burial of the poor, who would not, if they could, exchange

their family reunion and new estate up there for *all* the wealth and *all* the glory of the "whole world."

All former personal disagreements will disappear in an instant up there, seeing that all are in harmony with God.

Rejoice, O ye poor, rejoice if your heart be pure and in harmony with the will and the law of God; yea, rejoice! rejoice! for though your body be buried in a *potter's field*, and no attractive, costly marble monument announces your name and place of burial, yet your everlasting reunion up there with as many members of your family as are in harmony with God, is worth more than all the silver, gold, diamonds, and short-time joys of the whole world.

And now, in conclusion, I declare that the things affirmed in this book are based on the authority of God, as recorded in the Holy Bible, fully justifying belief, wherefore let us turn our hearts and hands to the service of God, and be *ready, waiting,* when the heavenly messenger—an angel—comes to escort our soul to the *glorious reunion* that will be prepared and *awaiting our arrival* up there.

Sleep of Plants Proclaims Wisdom of the Creator.

MANY leaves and flowers change their positions at night-fall, or when placed in a darkened room. This changed nightly condition is called *sleep* of plants, or vegetative rest.

The hours of sleep of plants are periodical, but not in all cases nocturnal, as some open and close their blossoms at certain hours of each day—when rest is needful, or for protection against excessive heat, or over-stimulation. The crocuses open in the morning, and close soon after noonday.

Light is a powerful stimulant to plants, and necessary to their healthful condition and growth. When night comes, even the leaves of many plants (as of some sorrels, the sensitive plant, and clovers) incline to fold up, leaf-stalks generally droop or hang lower down; and the blossoms, as of species of portulaca, sorrels, and the dandelions, etc., close at night and open in the morning.

But there are exceptions—some flowers are closed during the day, and open in the evening. Still other plants open their flowers

only in the evening or during night-time, these latter having been designed to vegetate and flourish in the dark and in the cooler and damper air of night.

The vegetative sleep or rest of plants is, no doubt, necessary to the health of the plant.

Nothing *happens* without a preceding cause. All remarkable things were *planned* by the Creator, and are evidences and *abundant* proof of his existence, presence, and wisdom.

Every periodical movement of a plant is designed and has its use, as the closing of flowers in the evening and opening in the morning is for their protection—the folded petals protect the stamens and other sensitive parts from excessive heat, cold, and wet; and the falling or drooping and rising of plant leaves are for the same purpose—for protection.

Thus not only the mechanism and matchless beauty of flowers and leaves, but also their periodical movements, are living evidences and proof of God, and of his wonderful, marvelous creative wisdom and power.

Personality of God, Christ, and Holy Ghost.

THE Bible teaches both that God is a Spirit and a *person.* It says: "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people, if my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their ways, then will I hear from heaven, and forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place." (2 Chronicles vii, 12.) And when Solomon dedicated the Temple at Jerusalem he prayed, "Hear thou in heaven, thy *dwelling-place.*" In these passages of Scripture, as also in many, many others, the *personality* of God is clearly taught. Analyze the language, beginning with the personal pronoun "I," "myself," "if I," "*my* people," "my name," "my face," "then will I hear from heaven," "mine eyes," "mine ears."

All these words represent that God is a *person*, and located—having a dwelling-place in heaven. The idea that God is an impersonal and unlocated Spirit and, as Satan would like to have us believe, in one place as much as another, is a very wrong and damaging conception of our Creator.

God, in communicating with men, locates himself in heaven. While it is true that God has power to see and hear a person anywhere and from everywhere, yet he is located. It is by unlimited power God *sees and hears* everywhere.

The great evangelist and man of God, Moody, said in a sermon at Cleveland, Ohio: "To be sure we say that God is here with his Spirit, the same as we say the sun has been *shining in Cleveland;* but the astronomers tell us the sun is ninety-five millions of miles away. So we must bear in mind that God *is a person*, and if he is a person he must have a *dwelling-place.*"

And what I have said of the *personality* of God the Father, is also true of the Son—Christ the Lord and Savior. He, too, is a *person*, and his dwelling-place is at the right hand of the Father in heaven.

The Holy Ghost, too, is a *person* to whom the Scriptures ascribe *personality.* Thus in baptism the believer is baptized in the name of the Father and of the Son and of the Holy Ghost.

The Holy Ghost, or Holy Spirit, is now here on earth, to convict us—to make us conscious of our sins. The Holy Spirit came down after Christ returned to heaven, and every man and woman and child can *believe* and be saved if they *will* to.

The Trinity.

THE Father, the Son, and the Holy Ghost constitute what is called the Trinity, or Godhead, and are to be worshiped as *one* God. The Scriptures teach that there is one *person* of the Father, another of the Son, and another of the Holy Ghost; and that these three are only *one* God, though each is equal in power and glory, and co-equal in majesty, and that these three are *one* true and eternal God, the same in substance, but three persons as to individuality.

In meditating the doctrine of the Trinity, or three in one, I always think of the several departments of men and work that constitute *one* Government, as that of the United States; and of three men, each having special work, but equal in interest and power, and the three constituting *one* business firm.

Let us be not troubled about the Trinity, as God will surely take care of all that belongs to the Godhead.

A prayer addressed to "our Father which art in heaven" is to all, as one Triune God.

Let every person who desires to be saved stand up boldly for that God, and all will be well.

Is the Soul Buried with the Body in the Grave?

THERE is a class of people called soul-sleepers, who say that the soul becomes unconscious when the body dies, and *sleeps* until the general resurrection of all the dead at the end of the world.

I know of one text way back in the Old Testament, on which the soul-sleeper chiefly bases his doctrine. It says: "The dead know nothing; no, nothing." This is, of course, true of the physical body of the dead.

But we are living under Christ and the laws of the New Testament, and under no law of the Old Testament, except so much as Christ re-enforced in his teachings.

Christ's teachings and last prayer ought to dispose of the idea that the souls of the *redeemed* sleep until the day of judgment. Christ's last prayer, while here with his disciples, would put a stop to soul-sleeping if it had been the rule before that prayer, so far at least as concerns the souls pardoned and saved since Christ's advent to earth. Christ in his last prayer with his disciples prayed: "Father, I will that they also whom thou hast given me *be with me* where I am; that they may *behold* my glory, which thou hast given me." (John xvii, 4.) Surely Christ's prayer is being answered. Christ also said: "If any man serve me let him follow me; and *where I am*, there *shall also my servant be.*" If the soul were buried in the grave along with the body, it would not be *with Christ* and beholding his glory; they could not *behold* (see) if asleep in graves.

Conversion means eternal life, and this is what the Bible teaches—"He that believeth on the Son *hath* life"—*now*. The Scripture does not say that the converted will receive eternal life when he dies, nor at the general resurrection; but, "He that believeth on the Son *hath* life;" this means *now*.

And if I have eternal life now, through Christ's pardon, and am *with Christ* (spiritually, of course) as is every true Christian, how is death going to touch that life, and separate me from Christ? The great evangelist, Moody, speaking on this subject, said: "It is life without end—eternal life, and that can not die. Such life can not go into the grave, and can not sleep until the resurrection. All the undertakers in the world could not build a coffin big enough to *bury* eternal life."

Christ's parable of Lazarus the beggar and Dives the rich man is *proof* that the soul is not buried along with the body in the grave. Neither the general resurrection nor the day of judgment had come, and yet Christ represents the soul of the beggar as being in heaven, and that of the rich man in hell—in a place of *torment*. Call it what you please, reader, it will be just as *hot*.

It seems that the great Apostle Paul entertained no soul-sleeping ideas. Paul said: "For I am in a strait betwixt two, having a *desire* to depart and to be *with* Christ." And we read: "If this earthly house is dissolved, I have a building not made with hands, eternal in the heavens."

And now let me close this article with nineteen words from the evangelist Moody, who is now in heaven. He said: "This idea that death is going to separate us from the Master we want to *dismiss* now and forever."

Sweet, Sweet Home, the Nursery of Humanity.

WHILE everybody has heard it said that there is no place like *home*, yet how few have considered what it is that *makes* home so *sweet* to its members!

A careful study of this subject will be profitable to most people—profitable because so many erroneously suppose that money and the fine things that it will buy would make their homes

the happiest places on earth. They imagine that a mansion or a commodious house furnished to suit their taste would make their homes happy. It is one of the favorite lies of Satan. It is he that makes the poor believe that wealth and finely-furnished mansions would make them O so happy! And it is because of this monster Satanic lie that men and women struggle so hard for property.

Go into the towns and cities where many people have accumulated large wealth, and live in fine houses and costly mansions extravagantly furnished, and you will find no more joy, no greater happiness, than can be found in an equal number of cheap houses poorly furnished.

What, then, is it that makes so many homes the sweetest, most attractive places on earth? Ah, it is *love*, yea, love and loyalty (fidelity), and the association of loving ones!

Go into the finest, most gilded home, and take out one, two, or three of its members, and it becomes to the remaining members an unattractive, dreary, gloomy, desolate place; so lonely that its members do n't care to live there any longer.

It is love and the association of loved ones that makes every "*sweet home.*" And it is *love* that makes home *associations* so sweet, so precious.

Suppose that a son or daughter were to travel thousands of miles to see and visit relatives, but, on arriving, find that the loved ones have gone far off on a long pleasure trip, leaving the fine mansion with all its costly furnishings in the care of a servant. Would he or she find any pleasure, any joy, in that home? No, no; it would be desolate, almost as an open grave. The fine carpets, costly pictures, expensive furniture, etc., would have absolutely no charms and no entertaining power—no! no! none whatever!

But suppose that at the moment when the disheartened son or daughter was about ready to start away from that desolate home, father and mother, or brothers and sisters, should return. O! how changed! how changed! In a moment, "in the twinkling of an eye," the house, carpets, pictures, furniture, *everything* has become attractive, entertaining, and full of charms.

Why? O, because the dear loved ones have returned, and are there! Ah! clearly, it is *love*, then, that makes "sweet home" the happiest, sweetest place on earth.

O! what a *mystery* is love! "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." And his Son (Christ) so loved even his *enemies* that he prayed for them while they were putting him to death, and asked God to forgive them (for murdering him), saying that they knew not what they were doing.

Love is the only enduring foundation of the "*sweet home.*" Pure, moral (uncarnal) love is the foundation of all happiness and all that it good.

All the mansions that all the rich men and millionaires of earth can build and furnish would not make one home happy—no, no, not one!

But the mutual, pure, devoted, reciprocal love of the *poorest* men and women on earth can make millions of homes happy—yea, millions of "*sweet* homes." Yea, more! love and fidelity, love and *loyalty*, can make the poor, toiling home a place of mental happiness and joy—even a miniature heaven on earth.

Perceive, all the gold and silver on earth could not make one such home—not one heaven-like home—no, not one! But love *can!*

Perceive (this word perceive means to *see* mentally), perceive, O ye poor! perceive that God, your Creator, is the *Friend of the poor.* This law of love is one of the laws of God, and can not be destroyed or overcome by wealth.

Rejoice, O ye poor! rejoice exceedingly if your hearts be *pure;* yea, though your houses be poor, and their furnishings cheap, *rejoice, rejoice!*

The Unhappy Home.

WITHOUT sin of some sort, every home would typify (resemble) heaven itself. It is because of sin that there are so many unhappy and miserable homes. Disloyalty and sin, either of husband or wife, *always destroys love,* degrades the home. The violation of that sacred commandment where God says,

"Thou shalt not," etc., and violating the marriage contract, is the *greatest sin* mentioned in the Bible, except sinning against the Holy Ghost, and is absolutely sure to bring God's most blighting, withering curse upon every such family.

Thousands of betrayed and debauched homes are held together for a number of years by the parental love of betrayed fathers and mothers; the wronged husbands and wives being keenly conscious of the destruction of the foundation of their homes, and yet choose to endure and suffer anything except death to keep the children together and to be *with them.* All this assertion of evil is as true as sacred Scripture, and evidence of the diabolical work of Satan on the one hand, and of the marvelous power of parental love and devotion on the other. Yes, hundreds of thousands of debauched homes and betrayed parents do thus endure and suffer, rather than see their children separated, and then be separated from them; and rather than expose them to shameful reproach.

Respectability is the foundation of respect, and respect is the foundation of love. The carnal violation of a marriage contract destroys all respectability—the foundation for respect; wherefore love being *deprived of its foundation,* has nothing to support it, and is destroyed.

Perceive, then, it is *not* poverty, but *sin,* that makes homes unhappy, and destroys them.

There are many thousands of rich men and women, heads of homes, who would very gladly exchange their costly, glittering mansions for cheap ones, if they could get *love* and *loyalty* to boot.

Husband, wife, better, ten thousand thousand times better, sacrifice your right arm, yea, and the left one, too, rather than destroy the happiness of your own home, or that of somebody else.

God himself ordained and established the home. God himself officiated at the first wedding. God himself married Adam and Eve. God himself decreed that *one* man and *one* woman should be the head of each home. God himself decreed that the head of the home should be created by marriage of a man and woman *for life;* and that the two should be *as one*—as God the Father and Christ the Son are one.

It was a union for life, during which neither the man nor the woman could betray the other without bringing a *great curse* upon himself or herself—the penalty being death by stoning, stoned to death. Under the law of Christ, our Lord and Savior, adultery or fornication is the only crime against the marriage contract mean enough to justify the separation of the husband and wife. Christ declares that for no other cause shall a divorce be given. Thus all the meanness of one against the other does not equal the meanness and sin of fornication.

The Lord placed the guilty woman, brought to him by his enemies, under a *direct* and *positive commandment.* He said to her, "Go thy way and *sin no more.*" Ah! "Sin no more."

What Christ taught on marriage is remarkably *plain*, and his *meaning unmistakable*, as stated above.

According to the correct interpretation of the Bible, both the Old Testament and the New, it is woe, woe, woe be to every man and every woman who, by disloyalty to husband or wife, defiles a home, whether it be his or her own home, or that of another family or household.

The home is designed to resemble a miniature—a small heaven, on earth. The following Scripture shows what our homes should be like, and declares the *exclusion* of all violaters of our homes *from heaven.* "And there shall in no wise enter into it [heaven] anything that *defileth*, neither whatsoever worketh *abomination*, or maketh a *lie.*" The Bible clearly and unmistakably teaches that there is nothing that is more "defiling," nothing that works greater "abomination," and nothing that makes blacker "lies," than the carnal violation of the marriage contract, which is the lawful foundation support of every home.

A careful, analytical study of the Scriptures having reference to marriage obligations and *penalties* reveals the stubborn fact that there is as much hope for Judas Iscariot, who betrayed our Lord and Savior, as for the adulterous betrayer of a husband or wife; and more, as Judas immediately and sorely repented, and would *not have repeated* his sin; but instead, went and "hanged himself." This looks far, far better for Judas, than does the life

of the impenitent "*worker* of" sneaking, adulterous "*abomination*" in the *home.*

The most sacred, God-imposed *duty* of every husband and wife is to maintain and *protect* at all hazards the *love* and *purity* of the *home.* It is a nursery of humanity for earth and for heaven.

How to Make the Home Better.

IF the home is not so good as it ought to be, it can be *improved.* Love is the best remedy, and costs no money. In fact, love can not be bought with money. But it can be obtained without price. If there is not love enough in the home, proceed to command more—the more love the better the home will be. And, as real, not feigned, but genuine, respectability is the foundation of enduring respect; and as respect is the foundation of love, proceed to live a purer, higher, nobler life; and, too, as love begets love, a more affectionate and more devoted life. Considering that marriage is a lawful contract for life, act *wisely*, and not indifferent and independent. Stubborn indifference and seeming independence will always make the home and all its members more and more unhappy. Be wiser, then, and reform thyself; put away self-conceit and stubbornness; remember and consider, in a proper spirit, your own unintentional mistakes. Discontinue forever every evil that tends to make your home unhappy. Search for all the causes that detract from or destroy respect and love, and renounce and put away, far away, all such things. Carefully *avoid all appearance of evil.* Build up respectability, and respect and love *will increase* in the home. Love feeds and *grows* on respectability and merit; but can be destroyed by gross immorality and betrayal as quickly as a wood-chopper can destroy the life of a tree.

The home is a HUMAN NURSERY, and the children the plants. The home is the nursery of humanity, from which both earth, heaven, and hell are peopled. Earth is the last way-station on the route. The successful home nursery of humanity cultivates its little ones for heaven. The unsuccessful, debauched home *starts*

its little ones on the way to Hades. This is not poetry, but eternal *truth* in prose. Every child that is not receiving a *moral* education based on the teachings of Christ, is being trained for, and started on the way to, Hades.

The heads of many, many homes have buried children from their nurseries of humanity. Where are the *souls* of those children who were old enough to be personally responsible for things that they said and did? No doubt the greater number of them went to that place for which the home nurseries have prepared them! Ah! *where are they?* The heads of these homes ought to have some idea where they are. O! father, mother, did you train their souls when they were young, and easily teachable, for God and heaven? If you did faithfully, it is more likely they are now in heaven with the Lord Jesus, and joyfuly awaiting the time when another, and still another, Christian member of the family shall come up and join the little circle of the redeemed of the loved family in a *reorganized* and glorious and eternal *home* up *there.*

If, father, mother, you love your children, and really wish to be associated along with them forever in a home in a world without end, called Heaven or New Jerusalem, and described in the New Testament Revelations as of vast, vast size, and of great beauty, having jasper walls and pearly gates, and streets paved with transparent gold, and in which Christ says, "There are many mansions," then teach them to believe, without a wicked, skeptical doubt, all that Christ taught, and all that is recorded of his death, resurrection, and ascension upon into heaven.

Rapid Disappearance of Our Sweet Homes.

IT makes my spirit sad, O so sad! and my eyes dim with tears, as I contemplate that in a few years, only a short time, all the "*sweet homes*" now existing on this earth will have been destroyed, and millions and millions of dear, loving ones will have been buried.

It is estimated that as many as one dies every second, and about eighty-six thousand every day of twenty-four hours. Thus thousands of "sweet homes" disappear, blotted out, every day.

O! how sad is my inmost soul, as I think of *my own* dear, precious ones being *separated*, and the *home* that they and I have *loved*, O so well!—so much—will exist only in memory! O! sad, sad is my heart as I meditate about the millions of homes now bound together by love; and how thousands of these homes will be ruthlessly destroyed by the adulterous betrayer and Satanic sin—how by sin millions of innocent and loving brothers and sisters will be separated and scattered by sneaking foes; and how sickness, pain, death, sorrow, and grief will enter *every sweet home*. When I meditate upon the separation and grief of millions of loving fathers and mothers from their loved and loving sons and daughters, by sin, poverty, sickness, and death, my eyes are more and more dimmed. And as I still meditate, the pain, grief, and sorrow that will result from the separation of the millions of loving brothers and sisters; the deaths and burial of the heads of families—of the old people, and the disappearance of all the sweet, sweet homes of to-day—all this within a period of about forty or fifty years,—I brush away the troublesome tears, and my soul asks, Have these dear, loving ones met again up yonder, where neither sin nor death shall ever again separate them?

O, blessed, blessed promise, hope, and faith that all the redeemed—all the "*pure in heart*"—shall surely, surely meet again, where neither sin, nor poverty, nor sickness, nor sorrow, nor death, can ever again separate the loving ones!

Sons and Daughters of the Home.

SONS and daughters of the *home*, you 'll soon be separated. yea, soon, very soon, you 'll be scattered to the winds; your loved and loving parents dead and buried. Death may come and take father, mother, brother, or sister, any day or night. Think intelligently about these things, and try hard to make your home a "*sweet home*" in fact. Now is your opportunity—*now*, before the reader, or one or more other members of your home have been taken by death, or have gone to meet the difficult and *burdensome* cares and responsibilities of life.

Help father and mother as best you can. If your father is

poor, sympathize with him. It would be impossible to picture with pen or pencil the care, mental anxiety, worry, and sleepless nights of the poor father who has a family to support and rents to pay, making an endless chain of ceaseless wants and imperative demands—demands that engage his soul, busy and fatigue his body and limbs, and tire his brain. He sometimes is almost discouraged, and fears that bankruptcy and financial ruin will take or destroy his home, and separate and scatter his loved ones. The anguish of such thoughts have dethroned reason, and driven thousands of loving fathers insane and to suicide.

If father is poor and struggling manfully according to his best judgment, he *needs* your intelligent, thoughtful sympathy. And do not think him *stingy* because he does not provide more for you. I have noticed all along during many years of active mercantile life, that *more* than ninety poor fathers out of one hundred buy far, far more generously for their sons and daughters than they are able to, and have felt some pride in this evidence of parental love and generosity of my sex.

Stay at home as long as there is work for you. Do n't be in haste to get away from home. It were better, far better, for the sons and daughters to stay at home, and try to *find something to do* to help support it.

Do n't be anxious to be a clerk, or salesman, or saleswoman in a store; no, do n't. The supply of clerks is far, far greater than the demand, and the salaries being paid to most clerks in towns and cities are not large enough to pay for board and necessary clothing; and a *large* per cent of the girls—young women—do not receive wages enough to pay for board and lodging at usual weekly rates. These are facts.

The author and writer of this book is an experienced merchant, and has employed hundreds of clerks, and has, within a few days, made an extensive tour of towns and stores in several States, and knows that the above statements are solemn facts.

And the same is true, or very nearly true, of the wages paid in most factories where girls are employed. It is a most serious fact to contemplate—that hundreds of thousands of young women are working in stores and factories for wages that are too small

to pay for weekly board; many are boarding with parents or relatives who are poorly able to support them; but many, many accepting improper and degrading support.

So do not hasten to leave home. Better stay at home, or go into the country, than into the overcrowded and *awfully wicked* towns and cities. But wherever you are, have with you the New Testament, and be *guided* by its teachings.

If you love company and home, accept this last advice, and you will never, never be without good company, as there is no company better than the New Testament. If you make it a constant and *loved* companion—believing all that it teaches of Christ, the Son of God, and the Savior of *all* who really and fully believe in him, shun *all bad company*, and live a prayerful life, you will soon have with you God's Holy Spirit to encourage and comfort you.

Lay hold on Christ's promises and *believe* without a particle of doubt every word, and you will be *rich*. He says: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Christ who makes this promise is the great Judge of all mankind. Take him at his word, and see to it that neither Satan nor any of his many *human agents* cause you to let go of your belief and faith. He is the Divine Son of God, and the only hope of salvation.

Do n't let Satan deceive you by causing you to believe that you ought to have more *feeling*. Feeling never did and never will save anybody, but *belief* in Christ, belief that he is the Son of God, was put to death on the cross, buried, and rose again on the third day from the death, and ascended up into heaven in the presence of his disciples. Unless you believe all this, you can not be saved at all, as Christ is the only Savior, and will not save any person who does not believe him to be the Son of God, and accept pardon of sins by him. Study the beautiful, pure, and loving life, teaching, and merciful deeds of Christ, as recorded in the New Testament. Behold him praying for his enemies while he was in the agonies of death. He prayed, "Father, forgive them, for they know not what they do."

Accept Christ as your Savior and hold fast to his promises of salvation, and you need not fear death; no, no, not in the least. The death of the faithful believer who drives all doubts away, as the sneaking work of Satan, is only a departure from friends here, to be *reunited* with others in heaven, in the glorious presence of the blessed Savior.

Now, if you *love* a good, "*sweet home*," accept and *love Christ* as your own Savior, and you will never, never be without a home. When death comes and takes you away from your last earthly home, you will go to a finer, sweeter home—to a "mansion," to a more glorious home than ever was made by the hands of men, and be where Christ is, and be associated with all the redeemed of your earthly home, forever!

Now do n't, O do n't let Satan nor his skeptical agents make you believe that this is speculation or imagination; it is not. The Christian's belief in a glorious and everlasting *home* in heaven is fully justified by Christ's teachings—the highest authority on earth, and equal to any in heaven.

About Rolling Stones—No Easy Places of Industry —Prepare for Opportunities Where You Are Known.

YOUNG men, young women, easy places are so few—so scarce—that it may be said, without exaggeration, that there are no easy places of industry; and the man or woman, young or old, who is looking for a place of comforting ease anywhere in the world of industry and push is doomed to disappointment. Most deceiving is the enchantment attaching to imaginary places of ease, gilded with gold and sparkling diamonds, with beds of softest down and pillows of sweetest roses. But when we go in search for these lucrative places of ease, comfort, and delight, the strangers among whom we go always tell us that such places are still *farther on!* And we may go on and on, farther and farther, wasting time, money, and strength; but will never come to places such as our souls desire this side of heaven. There, and there only, will Christian souls be *awarded* even *more* than they ever anticipated.

Young man, do n't imagine that the good things are afar off; as they are *not.* O how many have abandoned good positions, and growing, promising business, and gone off on business adventures as uncertain as any risk of money in gambling-games at cards! And of these, O how few have returned with wealth compared to the many footsore, and discouraged, and penniless home-comers!

The qualities that a man needs to succeed in the world are the same wherever he goes as where he lives. These are honor, temperance, sobriety, virtue, industry, frugality, perseverance, pluck, and push. "Snaps" are just as scarce in one place as another; and the people who are hunting and watching for them just as numerous. If you are young, you will have just as many chances if you stay where you are. In every place the people who hold the desirable and profitable positions frequently turn these over to other people. Changes occur often. People will die, and some retire from business, and the man on hand possessing the desirable *qualities and qualifications* is sure to be called for. You may not have money capital, but *can have*—what is sometimes far more necessary—a first-class reputation. And this, an established, good reputation, you can not get while running around after better locations. To have valuable capital in reputation, you *must* stay in one place and *build it up.* By running around you will lose time. Keep busy at *something* where you are. Have nothing to do with the devil's *trinity.* If you already have stained your body and soul with anything whatever *unclean,* do so *no more.*

If you have money to burn, do n't let people know it! Five cents a day amounts to eighteen dollars and twenty-five cents in one year. Any intelligent business man or merchant employing help will give the young man who does not stain his mouth with tobacco, nor his soul with the fumes of beer, the *preference;* as every well-informed merchant knows that some clerks contribute half the amount of their salaries to the support of the devil's *trinity,* and yet dress well, however small their income! How do they get the money to burn?

Abandon every immoral associate. Exchange bad company

for good *books*. No man can know *much* unless he reads *much*. Good books are *banks* in which our best thinkers *deposit* intellectual, moral, and Christian knowledge, from which readers can draw any needful information. The man is ignorant who thinks that he can know much without reading books.

Be highly respectable, else you can not respect yourself; and if you do not respect *yourself*, others will not respect you! If you are a *gentleman*, you will neither swear nor speak vulgar words in the *presence of yourself*, as no genuine gentleman ever does so. He would be *ashamed to*. Do not suppose that persons engaged in other occupations are having much easier times than you. The facts are, any occupation is tiresome, wearisome, when the work is faithfully and acceptably done. That work that appears easy to one looking on, is quite toilsome when performed in a manner *satisfactory* to employers.

And do not think that you, young *lady*, would be better respected if you were a clerk—a saleswoman—in some store or office. Such girls are little or no more respected in the big towns, than kitchen girls at private homes; and are no better paid—in fact, not so well paid; as the girl doing housework gets wages and *board;* whereas the saleswomen get no board, and, usually, not enough wages to pay for board at usual rates.

Parents, think, consider; and, if possible, keep your girls at home. Yes, keep them home! Stay at home, girls; roll up your sleeves and help support the home. Better make garden, plow, plant, dig potatoes, and husk corn, than be a clerk or an office girl *cooped* with one or more men of no more than average morality. To possess a good reputation, we must *not* expose ourselves to suspicion of immorality. After a few months' or years' employment in places unsuitable for a female, who will take you for a wife? Men of all classes, good and bad, will prefer single life to marriage to women who have exposed themselves to just suspicion of immorality. The office work may be very suitable for women; but many of the *places* offering suitable work are very, *very unsuitable*, and ought not to be accepted by any woman caring to keep her reputation good. Because of girls and women being employed in places that are improper because

of the isolated association along with men, there will be *many, many more* old maids and old bachelors in the *near future.*

Parents, wake up, wake up, to the welfare of your daughters! Many are occupying positions suitable only for your *sons*, because of hours and hours of lonely association along with one or more men. Investigate and *consider* the *nature of human nature.* A friendly hint to parents ought to be as sufficient as the kick of a mule!

A discouraged woman recently said to me, "I do n't believe people will marry at all one hundred years from now, but just *live like brutes.*" She is the wife of a Board of Trade man, and has *seen behind the curtains* of many offices and other places where young women are employed. But I am *sure* that she is mistaken as to *some of the people* of the *far-off future.* No doubt sinners are increasing much faster than Christians, as there are more sinful parents. But the number of Christians, too, will *continue to increase, on and on, to the day of judgment.* No, no, God will never be without a vast army of faithful believers in their Lord and Savior. And these, too, will always be the *happiest people* on earth, as the Christians' belief, faith, and hope will always be a *source of comfort* and cheer not enjoyed by the sinner.

Success and Failure—What is and What is Not Success—Ways of Failure—How to Succeed.

IN the limited sense of the word, success—considered financially—a man in business, who accumulates money and property, is said to have *succeeded.* But if he expends more than the profits in his receipts, his business is said to be a *failure.* Failure, then, means the opposite or absence of success. In success, we gain; in failure, we lose, or fail to gain.

But, in a *broader* sense, considered with reference both to finance and *law*, a business, to be successful, must *not* violate any of the laws, either of man or God. Wherefore, if a merchant gives light weights, short measure, or charges to a customer more goods than he delivers, his business, though it may be financially successful, is morally and lawfully a *failure.*

Perceive, merchants and others who make their business financially successful by dishonest means or methods, are successful only in the sense that a thief or robber is successful, until caught and punished, or brought to grief on the day of judgment.

The violation of a human law usually violates also a Divine law, as nearly all human laws are based on Divine laws; but some are not. Man's liquor-license laws, for one. God says, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and makest him drunken." (Hab. ii, 15.) But the laws of men say: "Thou mayest giveth thine neighbor drink, and puttest the bottle and the glass to him, provided thee will pay our town or city a license of a satisfactory number of dollars, yearly, in monthly payments, as our share of the profits thou makest in putting bottles and cups to him."

Be warned, aiders and abettors—every man who in any way aids in making men's liquor-license laws, or by furnishing a building or filled bottles and glasses, you are abettors (accomplices), aids, guilty of putting the bottle to your neighbor, and are *condemned* by the *laws of God.*

Must Invoice.—Looking always ahead, without necessary retrospective views—without looking back and making needful mathematical comparisons of past and present conditions—leads to many financial failures. The business-man must first *know* that he is not losing, and then push on.

In the case a merchant begins with one thousand dollars, and, at the end of the first year, it will take all his cash on hand and bills receivable (these are accounts and notes payable to himself) and ten per cent of his merchandise to pay his debts, his business is a *failure.* But, to *know* the financial condition at any time, he *must invoice.* The invoice must show correctly the value of his stock on hand and all accounts and notes either payable or receivable. With the amount of each of these he can ascertain his present financial condition and worth, and perceive how these compare with what were the conditions and values at the time of last or any previous invoice.

By adding the value of stock on hand and the value of accounts and notes payable to him, and deducting from the sum

total of these the total amount of his liabilities (these are his debts at banks or elsewhere for money borrowed to pay bills, and any other obligations connected with the business), the balance will be his present mercantile worth. In no other way will he *know* the real financial condition of his business.

How Financial Failures Come.—The financial failures that come to merchants, business-men, and farmers are, some of them, as great surprises to the failing men as to their unfortunate creditors. Let me illustrate: A merchant having the too great confidence of wholesale firms and banks may conduct a losing business for several years, on and on, until nearly every dollar of his capital has been lost, as has occurred in perhaps thousands of cases, and yet his business all the time presents the outward appearance of success.

Thus, a merchant begins business with say five thousand dollars capital, and loses ten per cent of the investment during the first year, but keeps his stock up by buying on time. At the end of the second year his loss equals fifteen per cent of the capital he had at the end of the first year. But his stock shows no shrinkage, as it is kept up and *increased* by his increased liabilities at banks and wholesale houses. At the end of the third year he has still increased his obligations at the banks, and lost twenty-five per cent of his reduced capital of one year ago, his stock being kept well replenished by constantly-increasing liabilities at banks or elsewhere. And during the fourth year he loses thirty per cent of the remnant of capital that was left at the end of the third year. He is now entirely insolvent, his assets not being enough to pay twenty per cent on the dollar of his liabilities.

Banks refuse further accommodations. His stock is attached, and, after some legal squabble, is closed out, and the merchant bankrupt. This merchant retained the seemingly unbounded confidence of his creditors, kept his stock up and his business presenting the appearance of financial success, when, all along, it was a complete *failure*, and not detected by his creditors, and, possibly, not known to himself, as he looked forward, not back, and did not invoice. Had this merchant invoiced at least as often as once a year, and followed the figures up until he ob-

tained correct knowledge of his constantly-increasing loss, he surely would either have closed out his business, or improved his ways after the first, or not later than the second invoice; wherefore the merchant, farmer, artisan—everybody—*ought to invoice* not less frequently than once a year; small concerns every six months. The recent invoice is also vastly *important* in the case insured property be damaged or destroyed by fire. In any case in which insured merchandise or household goods are damaged or destroyed by fire, insurance companies ask the loser for an invoice of the property so lost, and may quite reasonably dispute the claim made when no proper invoice can be promptly produced. The invoice ought to accompany the claim.

But remember, too, the real secret of financial success lies as much, even *more*, in saving of time, money, and property, as in the earning of it.

Pleasure.—One of the objects of desire most common is the desire for pleasure—for ease, peace, comfort, and joy. Men and women labor harder, and part with money, and *sacrifice truest friends* more freely for pleasure than for any other one thing. They have, in a million cases, betrayed their purest and truest friends, and violated vows recorded in heaven, to take up *with villains,* all for short-time, fast-fleeting pleasure. Many struggle for money and property, expecting these to bring abundance of pleasure to their souls, but are always disappointed.

A better understanding of the constituents of matter and of spirit and of the philosophy of production would induce men to put away their vain and *fruitless hope* of obtaining enduring happiness and pleasure from money and property.

If we want anything whatever that is composed of matter, we must obtain it from the sources of matter. Just so, too, if we want anything whatever that is composed of spirit, we must obtain it from spiritual sources. Things that are of material (of matter) proceed from matter; and things that are spiritual (not of matter) proceed from the soul; wherefore all enduring, lasting happiness, being spiritual, must proceed (be obtained) from things that are of the soul. Some of these are: belief, love, faith, hope, honor, moral purity, virtue, fidelity, etc. None of

these can be bought with money; and it is these above all things else that make people happy.

Such pleasure, so called, as proceeds from matter, belongs to the body, and is *animal sensation*, or *animal* pleasure, and is always of short duration. Enjoyment obtained in bathing the body is sensational pleasure, or animal pleasure, being of the body. Any satisfaction or pleasure obtained by the use of tobacco is *animal* comfort or pleasure, and belongs to the body, except any such enjoyment as a depraved, *carnal soul* obtains by indulging the animal man. But, while bathing is commendable and necessary for cleanliness and health of the body, the use of tobacco is condemned because it *defiles* and *diseases* the body. But enjoyment obtained in reading is spiritual, as in reading two souls meet—the author talks to the reader—and the alphabetical letters and words on paper are the *means* used to convey the author's thoughts, sentiments, and knowledge to the reader. The less animal and the more spiritual a person is, the greater will be his or her pleasure in reading moral and instructive books. If he or she be carnal or animal-minded, novels and low and trashy reading will be *preferred*. Novels and low, immoral reading intoxicate the soul, and whisky the body. Money and property are mainly means for obtaining shelter, conveniences, and bodily comforts; but all the money, property, and mansions on earth can not shelter and clothe and comfort a soul longing, aching, and *starving for pure, sincere, deep, ardent love.*

A pure-hearted wife, mistress of a fine palace, furnished with everything desirable that money will buy, whose husband loves the card-table, the devil's *trinity*, and the theater more than he loves her, is not nearly so happy as the pure, loving wife in a four-room cottage along with her devoted husband, who hates Satan's *trinity*, and so loves his wife that he would not exchange her company for all the game-tables, theaters, and costly mansions on earth. Each, genuine, enduring happiness, contentment, pleasure, and love, belong to the soul.

In any successful race after pleasure, the *three laws* under which we live must be respected. These are: First, and most important, God's statute laws, as recorded in the New Testament;

second, man's laws, as recorded in law-books; third, physical or natural laws—laws of nature. These affect our bodies and health. Notice here the *threefold* nature, both of sin and of punishment. Thus, a crime that violates a human law usually violates one of God's laws, too; and a violation of a law of nature may also violate both a human and a Divine law. Being confined in penitentiary for murder does not settle with God for the same crime. Any race after pleasure, in which all these laws are not respected, will be a *failure.*

Worst Failures.—The most disastrous failures in the struggle for pleasure follow and destroy a large per cent of the men and women who at any age determine upon sowing so-called *wild oats,* and depart from morality and virtue in their blind and senseless race after pleasure, along with persons of immorality, corruption, and vice. Millions of young men—many though mere boys in age—are thoroughly corrupt in mind and diseased in soul,—all influence of moral instruction overcome and destroyed by the impure, immoral influences of one or more *bad associates,* or by reading *novels* or other *bad literature,* and all desire for valuable, instructive books, important learning, and necessary moral culture and improvement crowded out by a *cultivated desire* for exciting games, as of baseball, football, and time-wasting games of chance—games that occupy the mind and destroy or keep down any ambition for usefulness. Millions of such young men start out every year on the great, broad, turbulent, and corrupting sea of life, a large per cent of whom are soon chasing the flirt and sneaking after the harlot. Starting out *diseased in soul,* the race is but begun, when they are found seeking relief from hateful, loathsome diseases of body. And thus, debauched in soul and body, many of them commit crimes and fill jails and penitentiaries; and in every case the chase after pleasure is a *sorrowful failure.*

Young Women.—Thousands of young women unfortunately having cultivated little or no love for valuable books and no desire for intellectual and moral culture, but predetermined on having what they call a *good time*—pleasure—are soon followed by men and women whose souls are reeking with filth, whose minds are occupied with thoughts and desires for things most immoral and

corrupting. These soon introduce other men and women of *like character;* and the young woman is soon on the road to shame, sorrow, misery, and ruin. Young girls and women determined on pleasure meet many who *encourage* them on and on *in ways of sin.* Many pretend admiration and love, where the only object is to *deceive,* pull down, debauch, *and ruin.* Immoral men and women delight in enticing others down as low as themselves, as though a big crowd of sinners in *Hades* might in some way reduce the degrees of punishment in that uncomfortable place.

There is offered for pleasure to these foolish women, by their sinful associates, the public dance, the Sunday excursion, the card-table, the association with immoral men and women, the late-hour walks and rides in *lonely* and *improper* places, the midnight courtship with *bad* men, having *no intention* whatever *of marriage;* and, if there be any time or disposition to read, a novel is presented by one of Satan's human agents, male or female. And thus young girls and women determined on having good clothes and a good time—"lots" of fun—plenty of pleasure while they are young, become so thoroughly corrupt in *mind* and so *awfully diseased* in their *bodies* with a hateful, shameful, loathsome disease worse than death, that the poor, sorrowful, disappointed, homeless, and friendless creatures wish they had never, *never* been born! A large per cent of them are very short-lived; and many commit *suicide.* And so the life of the young woman pleasure-seeker is an awful, *awful failure.*

Children, Too.—There are, in the larger towns and big cities (and some in small towns), demoralized and debauched girls and boys not nearly a dozen years old, some of whom have been seen advertising their debauchery by flirting and words on the streets and in the parks; and the silly, foolishly trusting mothers of these debauched children—girls—mothers who gave these ruined children improper freedom and association with immoral girls and boys, are parental *failures.*

From false modesty or neglect these foolish mothers allowed these schoolgirl children to learn from street girls and boys things about which they ought to have been informed by their

mothers, and carefully instructed and warned against the dangers that surround every young girl several years before she is a dozen years old.

The Lost.—It is said that there are more than one hundred thousand poor, miserable, half-starved fallen women in the city of Chicago. A vast army of debauched female humanity, but poorly clothed, cursed in soul and body, seeking and obtaining a starvation support by their lives of "sneaking abomination," to which I have referred in an article on page 108, about "The Unhappy Home." I have denominated the crime referred to "*sneaking abomination*" because it is a sneaking violation of the most sacred *laws*, both of God and man, and is conducted in a *sneaking, cowardly* manner, to prevent detection. And it is an "*abomination*" because its practice degrades the soul, annihilates virtue, destroys all Christian and moral affections of the fornicator, the adulterer, and the adulteress, breaks the bonds of marriage, destroys the home, robs, separates, and scatters the innocent.

It would take a big book to tell how the vast army of lost and wretched women of Chicago, or any other large city, started on their downward course to disappointments and sorrow. But it is known that thousands of them were farmers' daughters, having gone from farms, first to the smaller towns, where they hoped to earn money and *dress nicely*, and to have more associates and easier times than on the farm. Obtaining employment in the neighboring town, many finding employment at hotels and boarding-houses—places where there usually are some immoral men, some of whom never look with a decent thought at a woman, and who seek company and improper familiarity and freedom with hired girls for the purpose of deceiving and demoralizing them. The designs of bad men having been accomplished, thousands of such girls drift off to the larger towns, and soon find themselves *friendless*, except it be among the *lowest* class of people on earth. And now, given up to a life of shame, disappointments, *disease*, and sorrow, they are soon wishing that they had never seen a town nor a man!

If these young women had been Christians, and promptly refused any association along with immoral men and women,

and protected their most sacred rights of person by indignantly *slapping* the face of any man the moment he became improperly free, the large majority of them would have become loved and happy wives and mistresses of comfortable homes. And so the life of any woman who does not protect her virtue is an *awful failure.*

Entreaty.—O young woman, young *woman!* Be warned, be *warned,* and protect and *defend* your virtue, as it is worth more to you than all the world! And if you already have immoral associates, depart *from them* forever! O young woman, *stop,* and turn quickly, and *flee* from the company and the hand of the deceiver and destroyer of your soul and body! Turn, O turn *immediately,* before you drift into the channel of immorality and vice, and be hurled headlong into the swifter current and rapidly down to everlasting, eternal ruin! *All* who do not *break loose and flee* from the hands of the defilers are soon pulled into the current, and swept down over the awful Niagara of vice; and all soon—O so soon!—wish that they had never, never, no, *never* been born!

Advice to Parents.—Draw the line of *propriety* between the two sexes—between the male and the female, between the six-year-old girl and boy—and *keep it drawn.* Teach the little girls to keep their *hands off* the boys, except their own brothers. And teach the little boys from the age of six years to keep their *hands off* the girls. Teach the girls from the age of six years that their *bodies and limbs* are their own, and that it is *not right* to allow the boys any personal freedom with her person. Teach her the necessary moral rule, *Hands off!* Teach the boys that they may run, romp, and play alone *with boys.* Draw the line of *moral propriety* between the two sexes, and make *"Hands off!"* the motto of every child of six years and up; and, your children growing up with this all-expressive motto written upon their hearts, and becoming a *loved* principle and *rule* of their inmost souls, they will *protect* themselves against the immoral and degrading influences of the too common, too prevailing, unrestrained, and *degrading* personal familiarity and *freedom* of boys and girls of modern times.

This most unreasonable personal freedom is *immoral, coarse,*

rude, and *vulgar*. It removes all proper personal restraint of boys and girls, and makes both sexes bold, ill-behaved, and ill-mannered. It destroys and prevents proper respect of the two sexes, one for the other.

If parents, guardians, and teachers will *draw* the *moral line* of propriety between the two sexes from the age of six years and up, their girls will know how to, and will *protect themselves* against the millions of carnal-minded boys and men who constantly and successfully seek to get possession of the souls and bodies of young girls and women *without marriage*.

And now let me illustrate success and failure in the broadest sense of the two words: There were two men, Mr. A. and Mr. B. Mr. A. was *very* poor, and lived in a cheap house belonging to Mr. B., who was *very* wealthy. Mr. A.'s only income was from hard manual labor at small wages, wherefore the rented house was poorly furnished. Mr. B. owned the great, costly mansion in which he lived. Its floors were covered with expensive carpets, and the many spacious rooms were profusely furnished with beautiful sets, stylish drapery, artistic pictures, fine musical instruments, and whatever else money would buy. By and by Mr. A. became sick; and his wife, though of small frame and poor health, did big washings for Mr. B.'s family to pay house-rent. After a few weeks, Mr. B. became very sick, and both men lay helplessly ill; and doctors were busy.

But the time came—O so soon!—when the undertakers were expecting the sale of two coffins, when the doctors were expecting to cease their frequent calls. When the shades of death were fast approaching two homes and two bedsides, and quickly the curtains of the last panorama of this life were rolling, rolling down, there was no time for repentance. But Mr. A. *was ready*, and calmly calling his family to his bedside, and assuring them that his faith in Christ the Lord and Savior was *not* disappointing, that he was going *where* there is no pain, no toil, no sorrow, and where a *crown of everlasting glory awaited him;* and, after saying, happily, "Good-bye, good-bye!" closed the eyes of his body, and his gladsome soul went forth to a glorious reception and reunion at one of the "many mansions" up there.

The scene occurring the same hour in the mansion, at the bedside of Mr. B., was awfully, *awfully different*. Here, in the magnificent mansion of the dying rich man, was *mourning without hope*. Mr. B. called his family to his bedside, and told them that there was *no hope* for him, as now there was no time for repentance and preparation. He had intended to prepare for death *some time*, but had thought that it would be soon enough to repent when he got *ready*—some convenient future time. He had neither publicly professed Christ, nor accepted in time the terms and conditions of salvation, and was *lost*. Mr. A.'s life was a *success*, Mrs. B.'s a *failure*.

Way to Pleasure and Success.—The only way to lasting success and pleasure is as follows: Determine upon constant intellectual, moral, and Christian culture and improvement. Cultivate *taste and desire for reading* educational, historical, moral, and Christian books, as books are the best, greatest, and most *fruitful sources* of useful and valuable information. The experience, learning, and important knowledge of men and women of best minds and largest experience and wisdom are recorded *in books*, and can be obtained by reading good authors. You can obtain more valuable information from an instructive book in one hour than you will obtain by experience or otherwise in a month. Books are the only source from which you can expect any great amount of information. Though you be ignorant, you can, by reading books, become a wise *teacher*. The tendency and direction of thousands of young people have been turned from careless indifference and badness to *goodness* by reading a moral and Christian book. Determine upon a calm, thoughtful, sensible life, aiming *high morally*; upon an honest, moral, and virtuous life; upon cleanliness of body and purity of soul—a body undefiled by vice and uncorrupted by either of Satan's trio.

Have no association with immoral and vulgar persons. Make *war*, so long as you live, on every evil, immoral, unclean thought the *moment* that you become conscious of the presence of such, whether emanating from your own soul, or coming from some other source. Bid evil go, and immediately think of *something else*. Do this, and you will be pure in heart.

Has Everybody a Right to an Opinion?

Counterfeit Things, Opinions, and Men.

Webster defines Opinion, a conviction of the mind founded on probable evidence; belief stronger than impression. Belief is defined, Assent to a proposition or affirmation, or the acceptance of a fact, opinion, or assertion, as real or true, etc.

In short, a man's opinion, if expressed, is a declaration of his belief. (Author.)

It is asserted in conversation, every day and every hour, by thousands of men and women, that every person *has a right* to his opinion, as though one person has as good right as another, to whatever opinion entertained—to his or her opinion.

This belief seems to have become so common, so general—so universal—that I have never heard the existence of such right seriously disputed. By the frequency the right of opinion is asserted, and opinions expressed, by persons of very limited knowledge of the subjects on which they declare the right of opinion, I was led to question the existence of such right, and have studied the subject from various standpoints, and find that no such unconditional, nor even general, right exists. I find that opinions not based on, and supported by, recognized authority, are usually damaging misrepresentations of things, persons, law, principles, and facts; and that such opinions are based on blinding errors of thought, and deprive the people who entertain them, of much that is good and desirable.

I find, too, that a very large per cent of men and women of this dawn of the twentieth century fail to comprehend that their opinions, to be as good as anybody's, must be correctly *based on authority,* and that a vast multitude entirely fail to discover and properly appreciate the fact that the world has at all times contained diligent students—noble, self-denying benefactors of humanity—who have, by centuries of study, provided and recorded a vast amount of mental light, which (light) is of great value and aid to the men of each succeeding generation, who best succeed in acquiring correct opinions.

This multitude who fail to discover their own comparative

ignorance on special subjects, need to consider that, while all mankind are born empty-headed—without knowledge or opinions—and, while many heads remain empty, excepting the increase of matter, others are soon filled, stuffed, and crowded with valuable information. No person inherits a penny's worth of knowledge; the sons and daughters of the most learned inherit none of the knowledge of their educated parents. All knowledge—all learning—is acquired, some by experience, but far, far more by reading and well directed thought. Men need to be more *keenly* conscious that an acquisitive, earnest student, hungry for knowledge (as *some* are) learns as much on a subject under consideration, in an hour's well-selected reading, as in several years, or even a whole lifetime experience. Men at the age of sixty-five, seventy-five, or eighty years, can learn, in half an hour's reading, important principles which they have failed to learn by observation or experience, during all the years of long life. All this is true because a good author records in a few pages of an instructive book, the learning of many long years of combined experience, and book reading—thus imparting to his readers information which, to obtain by experience, would require hundreds of years of time, and involve great loss of money and comfort, while getting experience. Only a small per cent of mankind possess that nobler of spirits which inspire ambition and love for valuable information—the larger per cent are neglecting nearly all opportunities for self-improvement by "solid" reading—husky, chaffy, trashy *stuff* is preferred to good, solid, nutritious mental food.

I have learned by actual conversation with many thousands of men, that a very large per cent of those who do not entertain high respect and regard for authority, and for the greater superiority of one man's opinion than that of another man's, are men shamefully ignorant on most subjects outside their immediate occupation, and too narrow and self-sufficient to properly estimate and appreciate the wonderful achievements, and vast value of mental labor. There are many thousands of young and middle-aged men, and of women, who read very little of anything, and *nothing* that is in any way *substantial* food for the mind, and who possess absolutely no ambition for knowledge outside their occupations; and

yet many of these entertain and *express* their picked up, and preconceived opinions on subjects which require long, careful and diligent study of authority, as freely as though they were learned people! And I have noticed in thousands of cases that men whose average opinions on subjects requiring study, are counterfeit and absolutely worthless, seem to measure and estimate other people's opinions by their own, and place very low valuations on any man's opinions. I have studied and analyzed many of these men, and find that they are vaguely conscious that they (themselves) know but little, and are too ignorant to perceive clearly that some other people know more than they. It seems a man must have learned more than the man who is generally ignorant, before he can discover how little he does know.

It is hoped that the foregoing hints will impress on the minds of some people the absolute necessity of well-directed reading and much judicious study, preceding the formation of fixed opinions on subjects of importance. One of the objects of this article is to impress the minds of readers the valuable fact that there *is* important and standard authority on *every important subject,* and that opinions formed without faithful, honest, and diligent study of authority, are almost sure to be *counterfeit opinions.*

The original or genuine of anything, whether it be of matter (material), principle, or doctrine, is that which is authorized by, founded on, and protected and supported by, lawful authority. Recognized standard authority makes and establishes the genuine and genuineness, whether of material things; as, in commerce; or, of questions and principles of philosophy, art, and science; or, of moral law, moral right, truth, justice, and duty; or, of theology.

A counterfeit is that which purports, pretends, or claims to represent a genuine, but does not; anything which, though it may resemble, yet misrepresents the genuine, for which it is offered, is a counterfeit. Anything not in accord and harmony with the authorized genuine which it claims to be, or to represent, is a counterfeit. A man who *pretends* to be what he is not, is a counterfeit, because he is not what he seems to be. And a man who assumes a false appearance, or who makes false pretenses of merit, is a counterfeiter, because he misrepresents and counterfeits *himself.*

There are many counterfeits of material things, some closely resembling the genuine, others widely different than the genuine.

The original or genuine (whatever it is) is legitimate, and always has its justified author—legally justified and protected, either by human or divine law, or principles of law.

The counterfeit is a fraud on both the genuine and its author; and, instead of being justified and protected, is condemned by every law that justifies, supports, and protects the genuine against counterfeits.

The genuine correctly represents both its author and his work; but the counterfeit misrepresents, in some way, both the author of the genuine and his work.

Mr. A, who knows a few of the ingredients of Mr. B's cough syrup, and puts them into a bottle and says: "This is Mr. B's cough syrup, is a counterfeiter, and his medicine is a counterfeit, as it misrepresents Mr. B's medicine, and deceives every one who accepts it for the genuine.

But the more *special* object of this article is to direct attention to counterfeits of far more serious consequences—to *counterfeit opinions*—mental counterfeits. These (mental counterfeits) are more common, more numerous, and do far greater damage to humanity, than counterfeit things, as money, etc. There are millions of mental or *mind* counterfeits; and millions of people are deceived and accepting base and damaging mental counterfeits for the genuine. A wrong opinion sent up against the genuine, is a counterfeit opinion.

A counterfeit is a deceptive concoction or device which, when accepted, takes the place of the genuine. Counterfeits of material things usually cause loss of money or property; as, of the counterfeit cough medicine, which causes money loss to the genuine by reducing its sales; and also imposes upon and damages him who accepts the counterfeit, by reason of inferiority and disappointment. Thus a counterfeit always damages at least two parties—the author or owner of the genuine, and the person who accepts it.

It seems easy for people to acquire clear and practical knowledge of counterfeits of money and many other material things; but difficult to perceive (to see mentally) and understand that mind,

thoughts, opinions, belief, moral principles, doctrines, etc., which do not consist of matter or material, are constantly counterfeited in human minds; these are mental counterfeits—counterfeits consisting of deceptive, misleading mental representations, thoughts, notions, ideas, opinions, and belief; and yet such counterfeits largely occupy the minds of millions of men and women. Counterfeit conceptions, notions, ideas, opinions, belief, and affections are the most serious enemies and greatest destroyers of mankind.

The original or genuine may be something of material, and the counterfeit entirely mental; as, a false and misrepresenting picture of a man, formed and entertained in the mind, making him appear better or worse than he is; or, both the genuine and the counterfeit may be of mind; as a counterfeit opinion of a neighbor's motives; both the motives and the opinion are immaterial and of mind.

An opinion is a fruit of thought; and thought produces action; and action, deeds, genuine opinions are the fruits of thought backed, justified, and supported by authority, and produce commendable actions and good deeds; but counterfeit opinions are the fruits of thought neither backed nor justified by authority, and produce evil action and bad deeds.

Counterfeit opinions are as numerous as bad deeds. They corrupt minds, affections, love, and hatred. They create wrong sentiment and vicious desires, actions, and deeds. They overturn and defeat right, and uphold and support wrong. They misrepresent and slander right—and all that is morally good, and extol and cheer whatever is wrong. They misrepresent and slander virtue, and strive to make it appear no better than vice. They make men believe that nowadays there are no such things as honor, virtue, morality, and moral right. They criticise God and the Bible, and say that ministers are frauds, and the members of Churches are all, or nearly all, hypocrites. They really and in fact belittle, belie, degrade, and slander whatever is morally right, honest, and just. They either directly or indirectly misrepresent and oppose all people who really *love* right and *hate* wrong. They say: "Every man for himself, and the devil for all." And this (devil) suggests to my mind the question, who else than the *devil* is the instigator, justifier, and support of all these humanity destroying counterfeit

opinions? Who is the author indirectly? I love humanity, and do not like to accuse mankind (of whom I am one) of being personally and in his normal mind, so desperately wicked as to be the sole and unperverted author of so much counterfeiting; and this is what every man does who denies the existence and influence of a personal devil. But every intelligent and fairly well-informed man ought to perceive that a large per cent of men are counterfeiters—making and passing damaging *counterfeit opinions.* And millions of men are engaged urging body and soul destroying counterfeits upon their own children.

The assertion that every man has a right to his opinion is equal to asserting that every man has a right to his *character,* whether it be *good* or *bad;* and, surely, no reasonable person will argue that a man has any moral right to a bad or immoral character.

Opinions make character; or, in other words, a man's character is made of opinions—in other words, still, a man's opinions are the elements of his character. Opinions founded and bedded in truth are genuine and good; and, therefore, if a man's opinions be good morally, his character will be good; but in the case his opinions be counterfeit, he is a counterfeiter, filling his mind with false representations, and his character is bad.

There are, however, subjects purely secular and having no reference to, nor bearing whatever on, questions and considerations of moral right and honor; nor to that which is wrong, in the moral sense; opinions on such subjects are not considered in this article, as important elements, when estimating the morality and immorality —the good and the bad elements of human character.

Counterfeit opinions are the common instigators of both bad character and crime. No man does wrong when all his opinions are right. Remember opinions are of his thoughts, which have much to do with the character of his love and hatred, which control action. Counterfeit opinions (of which I write) are always wrong, and beget wrong sentiment; and wrong sentiment begets love of wrong, and hatred of right; and love of wrong incites and stimulates opposition to right, and this spirit of opposition keeps men from searching for the truth. Thus counterfeits of this sort are deceptive mental frauds which, when accepted for the genuine of

whatever they are supposed to be, occupy the minds of their victims and keep them from searching for more and better light; and thus the minds of most victims of counterfeit opinions are blindly and tightly shut and closed against the genuine, truth, and right.

Ninety-five men out of one hundred who having accepted counterfeit opinions, become opinionated and stubbornly refuse to further investigate subjects on which they are victimized. They acted unwise when they accepted and adopted opinions that were not in harmony with standard authority—not in accord and harmony with the most reliable authority—and now, in keeping and consistency with their first awful mistake, they continue to follow their blind leaders and absolutely refuse and exclude light. If such men would command and use their better reason, they certainly would discover that they have accepted and are entertaining opinions which they have picked up without having searched authority to discover whether they are in or out of accord and harmony with the most trustworthy authority. If a man gets very sick, does he trust to a blacksmith for advice; if his watch needs repairs, does he go to a wagon-maker; if he desires legal information, does he go to a farmer; if he desires to know more of astronomy, does he go and ask the doctor? And, if a man desires to know what the Bible teaches about rewards and punishments, Satan and hell, to *whom* does he go for information? The doctor studies medicine, the watch-maker studies watches, the lawyer law; the astronomer the planetary system—the stars, etc.; the *minister* the Bible. O for consistency. A man who has ten dollars at risk goes and consults a lawyer; but when the question is raised as to his risk of long future punishment for sin, whether in deeds or neglect of duty, he listens to, or perhaps, interviews some disreputable tramp, a *skeptic,* an *infidel,* or a *scoffer,* who has never made an intelligent, systematic and thorough study of the Scriptures, and is told that there will be no future punishment; that there is no such place as *hell;* and no personal *devil,* and he accepts what he hears as authority, and *pictures in his mind* a Bible without either punishment, hell, or devil; and from this time on and on, he tells people that he does not believe in hell or devil. He has made up his mind—his opinion—and it is, that there is no hell, no devil, and no punish-

ment, and, as God's Bible clearly tells of all these, it is evident that this man's Bible, pictured in his mind, is a counterfeit, and that he is a *counterfeiter,* its author having joined the band of Bible counterfeiters to whom he listened. But this is not nearly all his fearful, awful sin; as, in counterfeiting the Bible, he also grossly misrepresents and counterfeits God, by picturing in his own mind and on the minds of other people, a God who has not made hell, and who will not punish sinners.

Hell is an *evidence* of God's goodness and love, and not of cruelty, as some wicked men say. Behold our jails and penitentiaries, they are *evidences* of the goodness and mercy of the men who make our laws and these places of punishment—these places of punishment are necessary to protect good people, by separating and jailing the bad. So, too, of hell, it is a penitentiary—a place *necessary* to hold and keep bad people out of heaven; a necessary separation of the good and the bad, and is *evidence* of God's goodness, and love of right.

Counterfeit opinions lie, cheat, steal, rob, betray, murder, and all such; as, when a man believes that his Christian neighbor is dishonest, his opinion of his neighbor is counterfeit, and is a *lying* misrepresentation, and *robs* the wronged neighbor of the confidence and respect to which he is entitled; and also *cheats* the man who entertains the wrong opinion, out of pleasure and benefits such as are fruits of just confidence. The counterfeit opinions of husbands as to the sacredness of their obligations and duty to wives, and consequent neglect, abuse, and disloyalty, have grieved, broken heart, crazed, and *murdered* many, many thousands of faithful wives; and entailed *ruin* upon millions of children. And corresponding counterfeit opinions entertained by women, have led many thousands of wives down, on and on down, into the lowest depths of sin; and caused thousands of loyal husbands to suicide.

There exists no such thing as moral right to wrong. No man has a right to bad, and so, no right to a bad character. No man has a right to be wrong, either in thought or deed—as, wrong thoughts are the foregoing seeds of wrong deeds. Wrong thoughts are counterfeits of right thoughts, and no person has a right to counterfeits. Counterfeit opinions, especially such as involve ques-

tions of moral right by opposing the genuine for which they are offered, endanger the best and most sacred interests of mankind. They both restrain and impel—they restrain and keep men from doing duty and right, and thereby inflict a vast amount of wrong upon humanity; and they impel and stimulate men to do wrong in, perhaps, a thousand ways. They favor license of, and protect, wrong. They corrupt, degrade, demoralize, pull down, and destroy whatever is right. They are a constant menace and endangerment to the peace, purity, and wellfare of persons, homes, and communities. And they degrade and damage the counterfeiter—in fact all are injured who either make, entertain, pass (for the genuine), or come within range of their baneful influence.

Wealth of Four Kinds; Honest Millions, Etc.

WEALTH is a collective word that may include many things of value. One man's wealth is in farms, machinery, horses, cattle, and city property of a thousand kinds. Another man's in money, notes, and credits. Another may have great wealth in potatoes, corn, or wheat. All these are material wealth, consisting in negotiable property possessing values estimated from the basis of one hundred cents, or one dollar. Thus, if a grain merchant owns two million bushels of wheat that will sell for one dollar per bushel, his wealth is estimated at two million dollars. It is remarkable how great material wealth some men accumulate in a few years. But their greater accumulation is not always an index of superior intellect and greater wisdom. The average man of material wealth is no brighter, no better informed, and no wiser, than the man whose material accumulations are too limited to entitle him to be called wealthy. There is, however, a vast difference in both the mental and the physical capacity of men to make and accumulate money and property. It would be untrue to say that the vast difference in the amounts of wealth accumulated by men is an index of difference in locations and peculiarly favorable material conditions, as there is a great difference in the mental business capacity of men, as also in their body and brain capacity. Intellect, knowledge, and wisdom are of, and belong to, the mind, and differ as widely in different persons as a small star

differs from the noonday sun. But if the body, brain, and nerves, which are the only instruments—the only machinery—through which a strong, bright, and well-informed soul can manifest itself, be diseased or weak, the man possessing such inferior body, brain, and nerves (however bright and capable in soul) will be *crippled* in business capacity, and may not be expected to accumulate so much material wealth as the man of strong physical and equal mental capacity.

Usually, however, various material conditions and things combined, more than difference in soul and body capacity, cause the vast difference in material wealth accumulations. But do not let this argument and elucidation inspire anybody to run off in search of conditions favorable to becoming a millionaire, as there are a million boys and girls, men and women, already enlisted ahead of you, and *now* in search of millions, most of whom will be sorely disappointed. It will save great and sorrowful disappointments not to start in search of material wealth.

Honest Millions.—Some people have supposed it impossible for a man or firm to accumulate millions of dollars in a lifetime without fraud. But I think this supposition a mistake. No doubt men have accumulated property valued at millions of dollars without any more fraud than may be ascribed to merchants and farmers who accumulate from ten thousand to fifty thousand dollars. Men have accumulated millions of dollars in manufacturing and selling the products of their factories, as honestly as their neighbors accumulate five and ten thousand dollars each. They paid customary wages for labor in their factories, and provided labor that was very acceptable to many men. And while thus providing honest and desirable labor for thousands of men, they also supplied other thousands of men with useful and needed farm machinery, or other manufactured articles of commerce, and at prices competing with other factories.

So it is wiser, better, and *more nearly right not to consider men* who have accumulated large material wealth *more dishonest* than men of smaller means.

But why do men want so much of this sort of wealth—wealth that can not make and keep its possessors happy? Wealth for

which thousands of men have been murdered. Wealth that, after the death of him who accumulated it, brings contention, enmity, and soul-destroying hatred among heirs. Wealth that brings hateful pride, intemperance, indolence, and debauchery. Wealth which, though possessed to-day by warrantee deeds, may soon be divided up among lawyers and others, some of whom may say: "The old *fools* starved themselves to save money, and kept every dollar until their last breath! Now that they are out of the way, we 'll do as we please." And many please to squander in speculations and otherwise what the old people saved.

Why *struggle* to accumulate piles of material wealth, from which you can not take so much as a penny's worth when you depart from this world to the next, when you can far more easily accumulate wealth for *two worlds?*

Spiritual Wealth.—This is a sort of wealth which *goes along* with its possessor's soul all along through *this* life and *world,* helping, comforting, and encouraging the soul until the last stitch is taken, the last nail driven, the last day's work done; and then, when the body lies dying, every penny's worth of this all-superior kind of wealth will go along with the never-dying soul to the next world.

This all-superior sort of wealth I call *spiritual wealth,* because it does not consist of material or matter. It can not be seen, felt, weighed, measured, etc., as can material wealth, and yet when possessed it exists *in the soul* as really as though it were in gold, silver, or other material wealth. (See page 20, 21.) It is of spiritual nature, and when a penny's worth, a dime's worth, or any amount of it, is obtained, it becomes an addition, as of growth, to the immortal soul. This is wealth that thieves *can not steal;* wealth that will stick closer than a brother, stay with you, and always go along with you, whether in life or in death, as a part of your soul.

Material wealth is useful, and *some measure of it needful on earth;* but it is not a legal tender at the gates of heaven! According to the Scriptures, no amount of material wealth is large enough to buy one soul's way through the great pearly gates of heaven, as man's material wealth is neither counted nor wanted

in heaven, and the guards at the gates will not admit any soul not provided with the amount of *spiritual wealth* required by the laws of heaven, as recorded in our New Testament Scripture. I am glad, O so glad, that this is so—that a *reasonable* spiritual *fee* protects the purity of heaven, as if it were not so protected those of the wealthy men on earth, who, because of their *corruption*, are *excluded*, would buy their way through the pearly gates, occupy the "many mansions" of which our beloved Savior has told us, and soon make heaven as corrupt as the earth now is, and there would be *no heaven.*

Now, let us consider what is, and what is not, spiritual wealth; and, briefly, some of the sources thereof. In obtaining material wealth there are some accumulations of material things that do not increase the accumulator's actual wealth value. It is so, too, in spiritual accumulations; much of the obtainings—the acquisitions—of the average soul possesses none of the qualities of spiritual wealth, and cause the soul *many* grievous *losses* all along through life, or until Christian conversion puts a stop to evil accumulations. Wherefore, for the purpose of aiding my readers in more clearly understanding my thoughts on this subject, I will illustrate by an easily comprehended analysis of the soul, as follows: Let us suppose that in the center of the soul is the department of intellect, reason, affections, and will, and that these govern the soul. And that circling around these are four departments in which is stored the spiritual wealth of the soul. These four departments are: First, the department of secular learning, knowledge, and affections; second, the department of *morality*, including all such learning, knowledge, and affections of the soul as tend to elevate it morally; third, the department of *Christianity*, where is stored learning, knowledge, sentiments, and affections that influence and determine the soul upon devoting itself to the service of God; fourth, the *anti-Christian* department, where the soul piles up its un-Christian learning, knowledge, doubts, disbelief, and infidelity, and its affections and love of things evil and ungodly.

The *heart* of the soul is its intellect, reason, affections, and will. Wherefore the Bible says: "Blessed are the pure in *heart*,

for they shall see God." The *heart* of the soul is subject to influences, *good and bad*, and so may be greatly changed, either for better or worse. The soul is wicked when it does not love to pile up Christian wealth; but its *heart* may be *changed* by repentance and *conversion*, so that it will *work* to pile up wealth in the once neglected department of Christianity.

The soul has the power to bestow its affections on accumulations of spiritual wealth for either one or two of these departments, and to neglect others; but no amount of either *secular* or *moral* wealth will save any soul from *hades*. *Christian* wealth piled up in the department of *Christianity* is the only passport—the only ticket to heaven. But I fully believe that *all kinds* of spiritual wealth will accompany souls in their future state and world. But that only *secular* wealth and *un-Christian accummulations* stored in the *anti-Christian* department of the sinner's soul will accompany it to *hades*.

In Christian repentance and conversion the soul's previous doubts, disbeliefs, immorality, and filth are all *renounced* and crowded out, and the soul's empty department of Christianity receives Christian belief, faith, hope, and love; and from this time on the soul, growing in grace, must continue to accumulate and pile up *Christian wealth*.

The accumulation of a vast fortune in moral and Christian wealth ought to be the determined object of every soul. It is a most fearful mistake to pile up *secular* wealth, and neglect to accumulate also *moral* wealth, as the latter is often the foundation for Christian wealth. The *wealth of morality* makes a person moral, truthful, honest, and virtuous; but it *does not* make him see his obligations to and reverence for God. Christianity, however, includes both morality and Christian faith and reverence of God.

The foundation for the greatest spiritual wealth, both moral and Christian, is laid during *early childhood and youth*. Wherefore parents who neglect to teach their *small* children, by words and example, lessons of moral purity and right, may, by such neglect, be laying in their young souls the foundation for future Christian poverty and everlasting loss.

If intellect, reason, affections, memory, and will belonged to the *brain* (and not to the soul), all these, along with all our learning and knowledge, would *perish* with the body and brain, and the soul would become an idiot.

Poverty and Wealth.—By reflection the reader will easily perceive that, though a person be very poor and needy of material wealth, he or she may be very wealthy (rich) in *spiritual* wealth—in wealth of *soul.* Poverty-poor, and yet very wealthy! And, too, as pleasure and happiness belong mainly to the soul, a person who has no material wealth—not a dollar—but who has, O! so wisely, piled up moral and Christian wealth, may go cheerfully about his or her daily labor, with the soul silently singing and praising God for his great goodness and mercy; and rejoicing as only a Christian can; O, so happy every day! Ah! and this is that superior sort of wealth that is within reach of all the poor—and can be possessed by every poor man, woman, and child without money! And what more about this wonderful wealth—this all-superior wealth? Why, it is wealth for two worlds—this and the *next.* There are many among people who are poverty-poor as to wealth for this world only, who are piling up in the Christian department of their souls this all-superior sort of wealth.

And, too, there are evidently *many* who, though they have piled up *great material wealth,* are starvation-poverty poor in both moral and Christian wealth, and are as dissatisfied and as unhappy as when they lived in cheap-rented houses. These wealthy men are still looking, seeking after pleasure for *this world,* and will be sorely disappointed on and on to the end of this, their probationary lifetime. But let me assure you, reader, that *passports* from this world to the *next* are already prepared for every one of these men who have no wealth laid up in the Christian department of their souls. But every one of these passports is a *sure passage,* without fare, to *hades.*

The sources of spiritual wealth are many; but the Bible is the basis and foundation of all genuine Christian wealth. Other books by Christian authors, with sentiments based upon or in harmony with the Scriptures—books that are both moral and

Christian—such as both indorse and defend the Bible, are sources of Christian wealth, and help their readers to better understand some Biblical questions, and encourage greater faith and purer Christian life. Such books influence and greatly aid their readers in filling the Christian departments of their souls.

The anti-Christian department of the soul can be filled up *rapidly* by reading *novels* and other immoral, un-Christian books, such as encourage immorality, either by intoxicating the soul, denying the divinity of Christ, finding faults with the Old and the New Testament Scriptures, or otherwise. The influences of all such books are bad, immoral, and un-Christian, and aid the soul in filling its anti-Christian department with skepticism, doubts, disbelief, and all manner of spiritual impurity and *trash.*

And though Christian wealth is a *sure* and *safe passport* from this world *to heaven*, yet let me warn you, precious Christian reader, that you be never discouraged, but hold fast to the faith, and push on and on when *spiritual clouds* of gloom come, as they will again and again (seemingly as do material clouds in the skies), drive them away mentally until the Spirit of the Son of Light and Love comes (as he will), and shines brightly again *in your soul.*

Three Classes: The Moral and Morality — The Immoral and Immorality — The Christian and Christianity.

The Author's Three Years' Tour of States.

ON my three years' tour of states and talks—face to face—with more than *fifty thousand men and women,* I observed no persons that cannot be properly grouped in one or another of three distinctive classes; as, the moral, the immoral, and the Christian. All the people of any community may be classified according to some common relations and affinities, and distributed into these three *characteristic* classes. These represent both the highest and the lowest types of humanity. Immorality representing the lowest class; morality the intermediate or middle condition, or *middle class;* and Christianity the *highest* class.

As to the rule of classification, if a man is not moral, he is immoral; if he is immoral, he is not classed moral. If he is Christian, he belongs to neither the moral nor the immoral class. As morality does not include Christianity, the moral people cannot be classed along with the Christian. Christianity does include morality in all its beauty; but morality in all its purity, does *not include Christianity.* In other words, Christianity is not a part of morality; but morality is a part of Christianity. Thus, a man can be moral, and yet entirely *unchristian;* but he cannot be both immoral and Christian.

To the moral class belong all that are strictly moral. The members of the moral class have their confession of faith—their creed—which they often proclaim. The main point reached in their confesion of faith, is their asserted belief in whatever is *moral,* between man and man, as their *doctrine, confession, and guide.* The moral man may not recognize the common brotherhood of all mankind; but he is not his brother's destroyer. And, being governed by the unselfish principles of morality, he is, in a sense, his brother's keeper. Wherefore, he is a *good citizen;* and

whatever he does must be moral. He sets no "bad" examples, either in word or deed, as *a bad example is immoral,* and *induces others to do wrong.* He is not profane, as *profanity* is not moral. He is cheerfully, heartily law-abiding, including man's laws respecting the Sabbath day. He pays his debts; not because he must, but because it is moral to do so. In short, the moral man's confession of faith in his religion of morals or morality, binds him to every obligation that is imposed by Christianity, except Christian belief, faith, and worship.

A Denomination.—In estimating, for classification, the moral character of all the people of an entire community, and not being all-wise, I found it necessary to obtain from those desiring to be classed moral, some confession that would seem to establish their right, in some measure, to membership in a class so highly respectable as that which I denominate moral. And so, following the examples of confession required by the churches, I admit to the moral class only them that confess *abiding faith* in the efficacy of the *religion of morality.*

In conversation, face to face, with forty thousand unchristian people, I found that a very large percent of all these *profess morality;* and as many as can, pass themselves for moral people. I found that the members of this numerous class of unchristian humanity are of one common faith. Ask forty thousand of these about their religious belief, and they quite generally say that they believe in *"doing right,"* in *"honesty,"* in *"morality."* Such, then, is their religion. And all that they profess is comprehended in the one word, *morality.* These people are in common sympathy, seemingly depending alike on *morality for salvation.* The general uniformity of their religious belief (so to call it), developed to my mind their denominationalism, and caused me to conceive the idea of classing and denominating them the *moral denomination.* They have their religion and denominational creed (belief), as really as do the Christian people; and are as nearly alike in their ways, customs, and habits, as the Methodist, Baptist, or people of other denominations. All that is missing is formal organization, which would add nothing to their belief or creed. Now, as many people are trusting, in a large measure, to morality for both present and

future salvation, it will be wise to consider and know what is, and what is not, morality. I have given this vastly important subject much thought, and find that the principles of morality are as old, and as eternal, as God himself; and are neither made nor destroyed by any laws that can be enacted by men—that the laws of men neither make nor destroy any principle of morality. Morality is based on pre-existing, unchangeable *principles and rules of right;* which, if enforced, would entirely prohibit wrong, whether in thought, word, or deed. It is a system of universal prohibition of wrong, excepting neglect of duty towards God.

The correct measure of morality is the same as the measure of right. It is conformity to *reason, truth, justice, and duty.* These are the moral elements of morality; and if a man shortens or lowers this correct measure of morality by extracting or leaving out any of these elements, to justify his bad habits, he is as dishonest as a merchant who uses a short yard measure. Thirty-six inches, not an inch left out, is one yard. If a man leaves *"reason"* out, in the hope that his sins will be excused because he *did n't know more;* or if he leaves *"truth"* out, to justify his *lying;* or if he leaves *"justice"* out, that he may *cheat;* or if he leaves *"duty"* out, to justify his *neglect of duty,* he dishonestly lowers and shortens the standard *measure* of morality, and is grossly immoral.

And this is what a man does when he claims that a bad habit is not immoral, as he endeavors to pull down and shorten the measure of morality, to make his wrong seem right. And there are many men of this sort; but though all men were addicted to an immoral habit, it would not therefore become moral. As it is a disgrace to belong with the immoral class, and an honor to belong with the moral class, and a still greater honor to belong with the Christian class, many immoral people claim the right to membership in the moral class. And some who do not belong above the moral class (perhaps not above the immoral), claim rank and title in the Christian class. Thus, a man may profess morality, vehemently every day, and yet be quite immoral. He may be very displeased and indignant to be classed, by his best neighbors, along with the dishonest; and yet so he is when he willfully and

from selfish motives, cheats anybody. Any willful deed so selfish as to wrong another person, is dishonest.

Great wrong is inflicted upon people of the higher classes by members of the immoral class, who, instead of reforming themselves, endeavor to drag the moral, and the Christian, down upon a level with themselves. So I have very often heard the immoral telling somebody that Mr. A. or Mr. B. "needs to be watched, as they will cheat if they get a good chance." Now, Mr. A. and Mr. B. are both good, conscientious, honest, trustworthy men; both classed as honest, and worthy of their classing.

And thus the good motives and character of men and women of the moral class are frequently and wrongfully misrepresented by members of the immoral class. There are, in a large community, scores of moral men—men who are truthful, conscientious, and honest in all their dealings with mankind—and yet there is scarcely a man of all these, who entirely escapes slander by some person belonging to the immoral class. Thus it is impossible for all the members—the whole body of men and women of a community, classed as moral—to escape the immoral, foul, and malicious tongues of some of the members of a class below them. (Read St. James iii, on the tongue.)

Moral Men.—The moral man is one of the nobler specimens of humanity. His thoughts, opinions, belief, and affections are all governed by the beautiful principles and rules of morality; therefore he is moral in both head and heart—in mind and affections. He is absolutely honest, conscientious, and upright in all his conduct. His standard of right is morality, which, in a comprehensive sense, includes all that is right, leaving God out. Measure his deeds by the author's measure of morality—conformity to *reason, truth, justice, and duty*—and it will be found that he does not need to lower or shorten the standard to excuse any of his deeds. He wastes neither time nor money, and has *no bad habits;* and, certainly, sets no bad examples. Being finite, he is not infallible; but his errors are of his head, and not of his heart. Wherefore he does not practice, nor do, that which he *knows is wrong;* as anything wrong is not moral. He is in every way (excepting that he leaves God out) a most desirable friend, associate, and com-

panion. O, that there were more, far more, moral men. They are appreciable, noble fellows; but, as every good thing is counterfeited, it were impossible that the numerous members of a *whole class, creed, and denomination* of people, second in merit only to the genuine Christian, escape being counterfeited. Wherefore there are many counterfeits of the members of the class whom I denominate moral.

Any immoral man who passes himself for moral, is a base, hypocritical counterfeit of the genuine moral man. And every immoral man or woman who endeavors to pass for moral, is a counterfeit, a hypocrite, and a fraud on the moral denomination.

The moral man is not an immoral man *veneered;* no, no, he *is moral.* He is mentally and physically moral—his body being subordinated to his moral mind—he is an embodiment of morality, from heart to circumference, all moral.

He is *not a pretender,* as pretention is dishonest; and to be dishonest would class him way down, in the immoral class.

A Gentleman.—He is a gentleman. Ah, what is this, a gentleman? Am I correct in asserting that the moral man is a gentleman? Yes, surely, the moral man is a gentleman. Some people do n't know what it is that constitutes a gentleman. The same qualities and merits of manhood; the *same elements of morality that constitute a moral man, also constitute the genuine gentleman.*

Some people seem to think that fine clothing and entertaining conversational acquisitions constitute or make the gentleman. No, no, it is morality that makes the man a gentleman. Wherefore the moral man is a gentleman. The mistake that people make in this matter, is in looking at and considering the nicety of dress; the veneering of a man, instead of his inside—his head and heart. A man's clothing is his veneer, not his character. Veneer an immoral man with the finest clothing made, and write on his forehead "moral," and he will be no less immoral.

A gentleman is a man free from immorality; a man of no bad habits. He is a good citizen governed by the principles of morality.

I have heard people refer to a man in fine, costly veneer as being a polished gentleman. Now, veneer adds no merit to a

gentleman. It is uniform moral character from center to circumference of body under his veneer, that constitutes a gentleman; polish having nothing whatever to do with quality and merit of the substance polished. Behold the smoothly polished marble—it is only marble—nothing of merit being added by the polishing. Wherefore it is moral character (in other words, right character) that constitutes the moral man; and he is the gentleman. If poor financially, he may be cheaply and poorly veneered; but he is as susceptible of finer veneer as the best marble is to fine polish. Many, even a large per cent, of the gentlemen whom I have met on my three years' tour of states, were cheaply veneered. But their conversation developed the qualities of the genuine gentleman. The qualities of a gentleman are not superficial—not outside.

Clothing is a necessary veneer; and as fine clothing is expensive, *many gentlemen are cheaply, even poorly, clothed.*

The genuine gentleman is a genuine moral man, governed by the principles and rules of morality. He respects himself, because he knows that he is respectable. He is *not a turn-coat,* profane or vulgar when with men; and bridling or restraining his tongue when in the presence of women, to keep down the filthy language of his heart. He is not a hypocrite, displaying the qualities of a gentleman only when restrained by the presence of ladies. In short, the qualities that constitute the moral man and the gentleman are of the head and heart—the mind and moral affections. A man who needs to change his usual manner of conversation when ladies appear, is neither a moral man nor a gentleman.

To estimate a man's character correctly, measure both his words and deeds by the mental standard of right, that I have given, and if they are free from fault, and conformed to reason, truth, justice, and duty, he may be classed and esteemed a moral gentleman, though his necessary veneer be of the cheapest fabrics, with patch upon patch.

Shallow, superficial people judge and estimate people by their wealth, their clothing, and by the houses in which they live. Foolish things, not intelligent enough to know that comparatively few men, of any class, accumulate wealth of this world; and that neither fine, costly clothing, nor expensive mansions, are any

evidence of merit or moral character. I desire to forewarn, and thereby forearm, my readers as much against the gross immorality, lusts, and greed of people in fine clothing and costly mansions, as against the poor. In such things are absolutely no evidence of morality. Instead, wealth provides and multiplies many, many opportunities for the workers of immorality and sin. Wherefore there is as much, or more, morality in the homes of the intelligent poor, as in the costly mansions of the rich.

Moral Wives.—God bless these; they ought to be the wives of moral men, as they are too good for others.

Moral wives are the daughters of other moral wives; and the daughters of wives who make, keep, and bless moral homes. They are *home-bodies,* careful, industrious, and saving. They and their daughters and their daughters' daughters are *women who teach morality by both examples and words.* They are the main moral support of many, many homes.

I reassert that they are moral wives who are the mothers of moral wives. Go where we will, and look where we may, and we find that *moral wives, generally, are the daughters of moral mothers.* And, on the other hand, we find that disloyal wives are generally the daughters of immoral or disloyal wives.

And I reassert that the moral wife is a home-body—meaning that she is *much at home.* Nor is she a home-body by compulsion or unwelcome restraint; but by her own free-will choice. She finds (as every wife ought) a large amount of mental comfort and pleasure in doing her home duties promptly, from day to day, and from hour to hour. Both love and duty stimulate her, so that she gets more *pleasure in doing duty,* than she could from any other source. To be much away from her home would be to be unhappy.

And I assure my readers that, in fact, there is no other source of happiness that equals that of duty. That there is more real, genuine, and enduring happiness in doing needful work, through life, than from all other sources, excepting the Christian's pleasure in faith and hope of everlasting happiness, beyond. Wherefore, every mother ought to teach her daughters that the necessary labor, cares, and duties of life are neither slavery nor drudgery, but

privileges that millions of other and good people would greatly enjoy, as a release from conditions that are very much harder.

The moral wife always finds something which she considers important to do, and, as soon as she can, proceeds to the work; and is, usually, as happy as the wife of a millionaire. And her own *wise and beautiful examples* of cheerful industry, frugality, and loving, ceaseless loyalty to her own husband, is followed by her married daughters, and will continue to cheer, encourage, and *sweeten their work and lives,* on and on to the end.

But I desire to say to every young wife and mother that the manner in which you rear, teach, and bring up your children will most surely decide, very nearly, their life destiny *for good or evil;* and to a large extent their destiny for *happiness and sorrow.* And think not that this is an over-estimate of the importance of correct parental teaching, as it is not.

And of course a part of this *great parental responsibility* belongs to the father of your children. And one great reason why there is so much sin and sorrow is because parents are *not doing their duty to their children;* not one child out of forty is brought up as it ought to be, and the spirit of pride, vanity, and extravagance govern children before they are a dozen years old.

Human Character.—A man's character is his morality or immorality; or, a man's morality or immorality constitutes his character. And it is morality or immorality that constitutes the character of every youth. And one or the other constitutes the character of every infant born.

Every child born inherits elements of morality and immorality; and in these elemental germs of good and bad, and its faculty of reason, is the child's capacity for moral and immoral culture. Infants of very immoral, dishonest, and licentious parents, inherit more numerous and more prolific or fruitful germs of immorality, than the infants of moral parents. Thus an infant may inherit elements of character that *will dispose it to lie, cheat, steal, and be lewd and licentious;* or its elements of character may incline it to be honest, moral, and generous. Life furnishes abundance of evidence that such germs belong to inherited character. And it is quite evident, too, that the immoral qualities are far more common.

By these inherited germs of immorality, the sins of parents are "visited" (inflicted) upon their children, down to the third or fourth generation.

The strongest of these inherited character germs or elements of morality and immorality constitute the character of the infant, and will be its life character if not changed during childhood. Wherefore, whether this character is moral or immoral (good or bad) depends on which element is strongest. If the child possesses more moral than immoral qualities, its character is good; but if more of the immoral, its character is bad. And thus an infant may possess a bad character by inheritance. But, of course, the child is not held morally responsible to God, for the sins of its parents. Immoral parents do, however, transmit to their infants and inflict upon them, immoral dispositions and tendencies which, if not overcome and changed during character-building, will induce them to commit sin after they have lived to the age of personal accountability.

Though every child possesses character, good or bad, its character is as far from being acquired, developed, and matured as its body and limbs.

As the infant possesses latent, undeveloped faculties of reason, approval, disapproval, love, hatred, and free-will, its inherited character may be changed; as, whichever germ or element of its character that is most increased during its first ten or twelve years will generally govern during manhood or womanhood.

The character of most youths is quite fully matured at the age of twelve to fifteen years. I will say, however, that the character of a child two or three years old is no more nearly matured than its body. It is still the infantile character; but the child has at such age begun to build its lifetime character.

Building Character.—And now, parents, a great, vast, and ceaseless responsibility rests upon *you*. A responsibility so great that it is fearful in view of the impending dangers that will shadow and threaten the future welfare of the child the moment that you neglect your parental duty of aiding in building up its moral character. So great and so many are the calamities and sorrows that will surely come to your child in the course of time if you fail to build for it a good, solid moral character, that it is impossible to

over estimate the importance and necessity of your work of moral character-building. Whether your sons shall be thieves, robbers, and murderers, and your daughters harlots, depends largely on the sort of character you aid them in building during their youthful years. And when the child is old enough to know the meaning of a few common little words, there is no time for delay—no time for procrastination or putting character-building off until the child is older.

Every child, whether male or female, is a mason mechanic; not a stonemason, but a human character mason, or a character-brickmason, and is the builder of its own character. It begins the work of building, laying character brick, when it is but little more than an infant. Certainly not later than when it has knowledge of the meaning of a few little words, and, having commenced, it never tires nor takes a vacation before its character is so far built as to establish its morality or immorality.

A child's first or inherited character is based on the distinguishing qualities that were transmitted from its parents to the child—and not on the conduct and deeds of its own. Wherefore, its first character not being the work of its own choice, the child is not accountable for its infantile character, however bad it may be.

If, unfortunately, wicked parents have inflicted upon the child, in its first character, a prevailing disposition to immorality, the child will be predisposed to build an immoral character. The controlling elements of its inherited character being bad, if the child be not restrained in its use of character brick, it will build an immoral bad character, one for which it will be responsible to both man and God.

And here rests the vast responsibility of parents—a responsibility for the neglect of which parents may have to account on the great, great judgment-day.

The young child is easily influenced one way or another. It is too young to choose intelligently between good and bad, right and wrong; and yet it is the mason of its own character, and will not delay the work

As surely as birds find material with which to build their nests, the child also will find and use material, whether moral or immoral,

to build its character. Therefore, it is the unshirkable, imperative duty and work of parents to furnish suitable material (moral character brick) for the child to use, and to keep the supply full up to the child's building capacity. And if none but good, clean, moral character brick be provided, the little mason will build a moral character.

But any neglect of parents to supply moral character brick will cause the young mason to obtain supplies from the school-yard, the streets, neighbor children, and elsewhere; and character brick from such sources are, most of them, immoral, and will produce bad character.

A brick building is built of earthen brick; a vast number being required to complete a building. The effect of one brick at a time on the wall is scarcely noticeable; and yet it is so great that in the course of a few weeks the building is completed. And it is a brick building.

Now, the character of every man and woman was built by one brick at a time; but the brick were of moral and immoral principles. They were brick of morality and immorality. And so will the character of your children be built; and the effect of every moral lesson taught a child is a brick of morality added to the character building (or mental structure), being erected in the mind of the child. And the effect of every immoral lesson, example, or influence is one brick of immorality added to this character building.

These, then, are character brick; good moral brick; and bad, immoral brick. Some of good principles, and others of bad principles.

The immediate effect of either one of these is scarcely perceptible at the time it is placed in the character building; and, as two kinds of brick (good and bad) are accepted by the child, unless you are very, very faithful to child and duty you will not know whether its character will be moral or immoral; as this depends on which side, the moral or the immoral, has the majority of brick in the make-up of the child's character. But after a few years the character building will be so far built, that either the moral or the immoral deeds and conduct of the child will show which side has the most brick.

This building of character is a sacred duty of combined love and work that falls largely to the mother; first, because the child is always with her; and, secondly, because the work of the father takes him away from the child.

And now, supposing that the mother's intense parental love stimulates her to give the child proper physical care, nothing but defective information, reason, or poor judgment will keep her from adding some lessons of morality to the character building of her child every day. The child is very teachable, and learns little lessons of morality and immorality very quickly; and, being its own mason, is quite sure to add brick of one sort or the other to its character building every day.

I have noticed that in some localities (in some of the states) the trees, especially such as yield when small more easily to pressure than others, incline the same direction, showing the direction of the most prevailing winds of the location. I remember one location where nearly all the trees were inclined or bent toward the northwest, and it was the gentle pushing, pushing, pushing of wind from the opposite direction that had inclined the trees one way.

And so, too, you can incline the disposition and character of your children towards morality, by constant, ceaseless influence of daily moral lessons and examples, thus gently pushing, pushing, pushing the child toward morality. And I assure and warn parents that children can in no other way be inclined toward morality.

Every moral suggestion, thought, principle, or rule that you impress upon the mind of your child, and induce it to accept as right, is a moral brick added to the moral side of its character.

But you ought to know, and remember and be governed accordingly, that neither one lesson nor one hundred lessons on any one subject are enough. The child associates with immoral children at school or elsewhere, and sees immoral examples, and hears and accepts lessons of immoral principles and thoughts that overcome, both as to number and influence, all your good lessons of yesterday. Wherefore you must do your work of character building over, and over, and over; again and again, and again, even thousands of times.

Take the child up in your lap, press it closely to your bosom,

and tell it of your love for it, and of your great anxiety for its present and far, far off future welfare; and insist upon its resolve to be good, moral, pure, honest, and free from any bad habit. Tell it of things that it must do; and of things that it must not do. Impress upon its mind that your loving, sincere earnestness is all for its own welfare. Encourage the childish habit of sitting in your lap; and take advantage of such excellent opportunities to supply moral building material for the child's character.

Morality results from having one's opinions, belief, and affections all in accord and harmony with the moral principles and rules of morality. Belief and affections incite and inspire conduct.

Wherefore parents can mold and shape the character of a child, as surely as a baker molds and shapes a piece of dough for the oven, by getting its thoughts, opinions, belief, and affections all in harmony with the beautiful principles of morality.

Teach the child to admire and love everything that is moral; and to hate and shun everything that is not moral, and its character will be moral.

Tell me not that a child's character can not be molded as a piece of dough; it can be. And the immoral character of sons and daughters is the result of parental neglect to supply abundantly daily lessons and examples of the principles of morality, while the young children were building their character. This assertion is backed by the teachings of the sacred Bible; and woe be to parents who neglect or misuse so great responsibility.

Young Women.—If I did not have two young women, daughter, more precious to me than my own life, it would, I suppose, be impossible to feel the intense interest that I do for you. I am sure that I do much more and better appreciate the value and importance of other people's sons and daughters, than if I had none of my own. And in writing this book I feel that it is my unavoidable duty, as it is also my pleasure, to endeavor to benefit you as much as possible.

Inspired by unselfish motives and intense desire to benefit you, I have devoted much thought and consideration for your betterment; and have, in some measure, estimated the almost incalculable value of the moral young woman of to-day, both to the generation

of her own age, and her prospective value to the yet unborn of the next generation. Language is inadequate to express either her present or prospective importance to mankind.

O, that I could inspire you with greater ambition for the betterment of your own conditions!—with the purest and most elevating motives. O that I could aid you more nearly to comprehend the vast importance of the moral young women of these present times, prospectively, to people of the near future!

Behold, the young women of to-day, ten years ago were small school children! Perceive how quickly all your surroundings and conditions have changed. And in ten—only ten—quickly-fleeting years, and nearly or all your present conditions and surroundings will have changed again. O how different! and how quickly! In ten years many thousands of the young Misses of to-day will be numbered among the Mrs., and the mothers of loved ones, busy, busy with cares and anxiety. O how changed, how different, will that be!

And the measure of peace of mind and happiness, or discontent, regrets, and sorrow, that will fill your souls depends very largely on your loyalty to morality—whether you have, or have not, remained steadfastly moral. And though some will be married to men so immoral as to render them incapable of fully appreciating the enormous value and merits of your steadfast morality, yet virtue and merit never fail to bring rewards, and you will be far, far happier, whatever the surroundings and conditions then, than if you were immoral.

Even though the ceaseless and beautiful loyalty of the moral wife be not nearly so well appreciated by an immoral husband as it ought to be, yet her morality is remunerated by the high respect it commands of the moral class of her acquaintance, and by the approval of her own conscience. Nothing else pays so well as morality, except Christianity.

But, young women, the immediate present and the near future are periods of great danger to you, on account of the immorality of others. I am credibly informed that many, many thousands of the places where young women obtain employment in towns and cities

are, or become, snares by which many women are entrapped, either directly or indirectly. These places of danger include the majority of places of modern employment for young women—factories, offices, stores, and all places where the amount for services is not enough to support and clothe women as they need.

Low-minded, immoral men always seek to take any advantage possible, and regard a woman's small wages and financial needs and distress, as favorable to immorality. And the brute in good veneer has said to a girl, "My way, or you lose your job." And, "You are under obligations." And I am credibly informed that in answer to a young woman's reply, when applying for employment, that the small wages offered would not support her, she has been told that she could have a "friend" who would pay her "room-rent," and for a pair of "shoes" and a "new dress" occasionally; and so she could "live and dress well enough." And that such a friend, "a nice fellow," would be introduced, if she accepted the employment. Ah! a friend; and young women who accept this sort of friendship (and many do) are soon either deserted or turned over to some other "nice fellow," after a few days or weeks of sin; and thus thousands are started *en route* to the slums of perdition.

And now, young women, it is proven by the experience of hundreds of thousands that have tested all the ways of immorality, that you better be moral servant girls or women, and clothed in the cheapest cotton, than to be immoral, and clothed in the finest woolens and most costly silks. The fine clothing may seem to afford comfort now; but be assured, and doubt it not, that at the end of a few years—very few—the women who choose morality and common hard labor and cheap clothing will have seen many, many more days of peace of mind, comfort, and joy, than the women who chose immorality and fine clothes. And the life of immoral young women is very, very short.

And about "obligations." No obligations, no favors, and no sort of friendship gains any right over your morality, virtue, or honor; and though an employer (or any other person) were to give an employee (or any other woman) one-half of his estate and one-half his income, he would acquire no right to infringe or trespass

upon her virtue, morality, or honor. These are far above the value of any man's money and friendship, and under no circumstances to be sacrificed to pay any sort of obligation or debt.

Remember, neither generous favors, nor money, nor presents, nor friendship, nor love, nor courtship and marriage agreements or contracts anticipating marriage, neither one nor all these, acquire any privilege or right whatever to trespass upon your virtue and honor. And any suggestion that shows a desire to demoralize you, whether of employer, benefactor, friend, or lover, or anticipated husband, is an insult of the blackest dye, and ought to instantly cut and cancel love, friendship, respect, and all obligations based on favors.

Honest, hearty, faithful, and diligent service pays all debts of gratitude for favors from an employer. And, as to your affections, let nothing, absolutely nothing, but moral merit and excellence command these. Superior or high order of intellect and excellence of physical manhood may command your admiration, but not your love.

Flattery is another source of much danger to girls and young women. Think as we may of ourselves, few rise entirely above the possibility of flattery. Flattery is a common instrumentality of evil, and is being constantly offered with immoral design; and accepted as complimentary. Evil-minded men design their flattering words to be taken for compliments, and when so accepted have succeeded so far in their evil designs. The very youthful, and the shallow and ignorant, and the unsophisticated, are the most common victims of flattery.

Knowing that there is in flattery a degree of freedom and personality which the genuine gentleman carefully avoids, if flattery be offered to the more intelligent and better informed, it is quickly and indignantly hurled back to him who attempts it.

Nor do the more intelligent flatter themselves. Silly, foolish people flatter themselves. The unsound judgment of a silly woman leads her to believe that she is good-looking or handsome; or that she is bright, witty, or intellectual. Shallow, foolish thing; too superficial to consider and reflect intelligently that, even though she were handsome, there is no merit—no moral virtue and no

morality—in the elements of personal shape, form, and beauty! Such women accept flattery, and are easy victims to the schemes and sins of the immoral.

But the woman of better judgment is a more practical thinker, and perceives that there are scores of washerwomen and poor servant girls in most any community that perhaps excell her in respect to figure (form) and beauty, and her equals in intelligence. Thus good or superior intelligence arms a woman against the dishonest hypocrisy of flattery. Flattery and presents are common means used by immoral men to aid them in deceiving women; wherefore flattery ought always be rejected, and presents must be quite generally refused.

But about your vast importance to the world—to the present and future generations—you, the moral young women of these times, can, if you so decide, be a godsend to humanity. Behold, in fifteen years a large per cent of the children in the schools will be *your* children; and in thirty-five years a large per cent of the school-teachers will be *your* sons and daughters. And in forty years a large per cent of the business men will be *your* sons; and in less than fifty years your sons will be elected to all the offices of trust, honor, and power, from the lowest to the highest.

O, what an immensely important responsibility rests upon you, young women! I assert that your sons and daughters will be the people of greatest importance thirty-five years from present times, because the sons and the daughters of immoral women will be the patrons of saloons and other places of vice and sin, and will be the occupants of insane asylums, jails, and penitentiaries!

You can, young woman, if you so determine resolutely, and aim high, attain an amount of moral excellence and worth that will be of far greater value to yourself during life-time than any man's millions of property or dollars are worth to himself. Moral excellence and worth will afford you more real, genuine, and enduring comfort, than the rich man's property affords him.

Another matter of very great consequential importance to every moral young woman—a matter not to be neglected—is that she let every acquaintance know that she has fully and firmly decided on living a strictly moral and virtuous life. There are many

thousands of young women who, though talkative, seldom or never express their convictions and sentiments on questions of morality, every one of whom would elevate herself by plainly, publicly, and frankly denouncing immorality, and advocating morality as often as subjects of conversation make it proper to do so. No doubt many of the old maids of any modern period would have been married women if they had timely and heartily denounced immorality, and sincerely advocated morality publicly during their earlier years.

If a young woman says little or nothing on these all-important subjects, who knows whether or not her mind is fully settled and determined, one way or another, on the subjects. And every man of sense knows that no woman is fit for a wife who has not fully decided in favor of strictest virtue.

If a girl is sufficiently intelligent to choose and love morality, she is also capable of defending and advocating morality; and it is her duty to do so, as by keeping silent she fails to exert the moral influence for her own welfare, and for others, that she ought.

Then about foolish pride. There is far, far too much pride of a slavish sort. (See "Pride," page 88.)

Keep pride down; do n't be a slave to the dictates of pride. Millions of people are kept poor and needy, financially, by pride, vanity, and fashion. Assert your womanhood and command yourself according to your best reason. Do n't allow poverty-making pride, vanity, and changing fashions to enslave you; do n't, O do n't, be so superficial—so silly! Dress plainly and cheaply, but comfortable.

Let me tell you something; and I learned many things worth knowing during a quarter of a century in active mercantile life. I have noticed for many years that the most *popular* and the most *lovable* single and married women are those who *dress plain*—not expensive—and do not hesitate to call on their neighbors or go to the stores while dressed in very cheap, plain clothing.

Do n't make people believe that you wear the best that you can get; but rather make everybody believe that you wear such as *you please,* or as pleases *you.* Do n't make people say that you put everything that you can "on your back." Do n't!

Thousands of excellent young men have said, or thought: "I

love that girl, but she is too expensive for my purse;" or "She is so accustomed to wearing fine clothes that it would keep me poor to clothe her as she usually dresses."

I know that many thoughtful young men feel barred from marriage by such considerations.

Be naturally easy, pleasant, and reasonably sociable. Be happy, if possible. Appreciate genuine moral kindness and gentility. But *be not deceived* by any sort of formal politeness. Openly and *boldly express your disapproval and hatred of immorality,* thus letting people know what manner of woman you are and intend to be. *Make your moral sentiments known,* that your influence be good. Frown down evil. And do not fail to promptly, immediately, and firmly disapprove of and frown down every conversation, story, jest, or joke that is at all immoral or unclean in itself, or because of its design to bring unclean thoughts to the minds of its hearers. Be highly respectable, and have self-respect and defend it.

Aim high morally, and strive to attain to the highest possible womanhood.

Make "Hands off!" your unbreakable motto. (See page 75.) Every man of sense will know when a girl or woman says earnestly "Hands off!" that he is at the end of his rope of impropriety, and will stop, and will respect her. If this sensible rule were enforced by every young woman, as it ought to be, old maids and old bachelors would soon be scarce. Moral confidence would be established, and men would marry. Man's confidence in the firmness of a woman's virtue is quickly weakened when she allows him any improper personal freedom. The sensible rule, "Hands off!" must be firmly enforced during courtship. There are many, many courtships and marriage agreements canceled because too much personal freedom was allowed.

You will perceive, precious moral young woman, that while virtue does reward itself, yet you may not expect to see virtue and morality fully rewarded in this world. Wherefore, the best you can do is to go up and become an honest, earnest member of the Christian class. The higher you go, the happier you will be. And on up, by and by, from the Christian class to heaven, where morality and Christianity are fully rewarded.

O, I love your beautiful, beautiful morality! Yea, more; I love morality from all the heights, breadths, and depths of my soul. And if morality be so good (and it is), why not take it and go on up to the Christian class, and have it topped, sheltered, and crowned with the saving power of Christianity, and sometime be yourselves crowned with glory everlasting?

There is nothing in this world too good for the girls and the women who are moral from choice, and because morality is right, and who resist and hate immorality because it is wrong. No, Christianity is not too good for such women. Hold fast to morality, and go still higher. It will pay.

Many Counterfeits.—As everything good is counterfeited, there are many counterfeits of moral women. A married woman who, though passing for moral, *powders, perfumes, primps, and adorns herself to please and fascinate men other than her own husband, is a counterfeit.* Any woman who, though passing for moral, practices the immoral, low, and degrading principle expressed in the saying, "When in Rome do as Rome does," is a base hypocrite, and counterfeit of the moral denomination. A woman who, though passing herself for moral, smiles and laughs, instead of frowning, at any conversation, story, joke, or jest so nearly unclean as to be shaded by thoughts of immorality, subjects herself to suspicion of being a counterfeit, as a smile or laugh is an approval of what was said.

Young Men.—The pleasure that I shall have in considering the interests of young men, will be based on my almost unbounded desire to benefit them. And I have set no bad examples before them—never a "bad habit."

I have studied modern young men in five hundred towns, and have been somewhat *surprised* at the condition of the mind of the average young man of this, the dawn of the twentieth century. It would seem that modern homes, schools, and colleges have failed, in too large measure, to send out as many as ought to be of young men with such ardent desire and elevating, ennobling, laudable ambition and energy, as stimulated and molded the strong moral character of many of the very poor boys and young men of the dawn

and first half of the nineteenth century. Thousands are reading only trashy novels, and many read nothing at all. Shame!

Young men, life is at hand, and you must grapple with it as really as though it were a monster fierce bull coming to meet you for deadly strife. Life is a battle in which you must grapple and struggle against failure. Yes, young men, life—mental and physical existence—is now upon you, and demanding your immediate attention, your best thoughts, and all the energies of your soul, to save you from being worsted or downed. Life is a desperate struggle against evil on the one hand, and for survivance, support, and success on the other.

The floods of life's cares, obligations, and disappointments will soon be upon you, and nothing short of your best manhood will prepare you to grapple successfully with these matters of life. A few—very few—years of careless, thoughtless, ease and unconcern, and you will be crushed under the merciless wheels of life; and you may wish that you had never been born. Life is, as it were, a tornado of cares, obligations, and fast accumulating responsibilities. A tornado that begins in a little gust and whirl of cares and duties that, by timely attention, could have been successfully managed, but, being neglected, rapidly increase in numbers, volume, and force until the thoughtless, slumbering, neglectful man can no more manage their overwhelming force, than that of the fierce and merciless tornado of the elements of the atmosphere.

Wake up, young man; wake up, sleeping, slumbering, unconcerned young man!

Young men, you either have reached, or are rapidly approaching, the danger-line, and ere a dozen years shall glide quickly past the slothful and the immoral young men will be defeated and downed, morally and financially, and swiftly swept into the whirlpool of life's failures, and go fleeting, fast fleeting, down the great, wide and deep channels of ruin. Wake up! else life will be as nearly a literal failure as could be designed and planned by mortal man.

A very few years ago a father gave his thoughtless, neglectful son a six-thousand-dollar stock of first-class merchandise—all paid for by the father. The son failed to grapple manfully with the stern

realities of life; and soon the whirlwind of life began, first in an unheeded riffle. The son loved baseball, and while the stubborn, unyielding affairs of life demanded all his time, he divided it between his store and the baseball games. Soon the small riffle of neglected duties had increased, and, following after neglected little cares and duties of the store, came still weightier and more urgent obligations of life. But the young man still loved baseball, and soon that which had started in but a riffle, caused by neglect to grapple with some of life's smaller cares, had become a storm—a tornado of neglected obligations—and the game young man was forced to mortgage his store to keep thoughtful, earnest men from taking possession.

But the storm of life, started in neglect of duty, continued to increase in volume and force, and soon the crisis came; and in shorter time than six years the baseball player had no store, and nothing but failure to show for the father's six thousand dollars. You may depend upon it, that in life's battles with important affairs only the fittest survivest.

I have known farmers who, after planting, went visiting, hunting, or fishing, while the grass and quick weeds got a start in the hills of corn or other farm products, and a half-crop was the price that they paid for what they considered necessary recreation. Life's battle was upon these farmers—the stern, unchangeable, immutable, stubborn, and unyielding realities of life, and they failed to take hold and grapple manfully with its ever present and always coming ceaseless duties, cares, and responsibilities.

Ah! young men, there is no success in *put-off, delay, and neglect,* and no place for the *indolent*—no place for the *shirk.* The successful life, in any proper sense of the word *success,* is a ceaseless battle. But there is *pleasure in these battles of life,* if rightly fought. They must be *honorable.* I know of what I tell you of life. I have fought its battles on many, many *fields of fierce strife.* I have fought for mental, intellectual, moral, Christian, and business success.

A young man may be unable to decide what shall be his life occupation; but he can and *ought to decide positively what manner of man he will be.* He ought, of course, to decide to use all his

opportunities to attain to the highest intellectual and moral manhood possible. Decide right, and you will, in so doing, assure *yourself* of as much happiness as there is in store for you.

The most valuable privilege in the possession and at the command of any young man, is the privilege of cultivating his moral character, and developing the highest moral and intellectual manhood of which he is capable. In this privilege is his moral freedom. Though a young man had a million dollars at his command, the privilege of its use would not be so valuable as that (his privilege) of moral and mental development. The failure to properly appreciate the value of this privilege, and neglect to profit by the opportunities that it affords for moral and intellectual culture and improvements, make the difference between coarse, ignorant people and the refined and enlightened. And this all-important privilege is inherited by every child, however poor and humble its parents. In this priceless privilege is man's free moral agency, or free-will. And it is this privilege that makes mankind morally accountable to both man and God.

Only by a determined and intelligent use of his moral freedom can any person become of any consequence, either to himself or anybody else. All the money and influential friends that any young man has can not develop his intellectual and moral faculties, and make a great man of him. There must be earnest, personal desire for development, backed and supported by the determined will-power of the soul to be developed. Wherefore no man can make a man of you; *but you can make a great man of yourself.*

You can quit any bad habit, and thus quickly reform yourself to some degree. But no man can make you do so. *You can lift yourself up* higher and higher, intellectually and morally, every day, by rightly appreciating your inherited privilege of choice between right and wrong—between morality and immorality— and manfully elevating yourselves. And it is easy. Immediately quit any and every immoral or bad habit, and every unnecessary and wasteful expenditure of money and time. The use of money to support any bad habit *is wrong;* and whatever is wrong, is immoral. Yes, it is easy—just quit whatever is wrong, wasteful, and immoral, and practice economy, honor, virtue, morality, and industry, and you

will thus elevate yourselves to glorious heights, from which no man of sense would want to descend. Try it; see how easy.

Come, young men, consider this all-important question, what manner of men you will be, and decide when you read this whether you will be slaves or *freemen.* Whether you will be governed by your best judgment—by your mind and reason—or *be the slaves of your bodies,* and their animal passions and depraved appetites. You must and will be one or the other—either slaves to animal passions, depraved appetites, and bad habits; or freemen, governing your bodies, and so conforming (shaping) all their deeds as to harmonize with your best reason and judgment.

If it is money and property that you most desire, your chances will be better if you decide to be *freemen,* not slaves. But if it is peace of mind, hope, joy, consoling expectations, and happiness that you most desire, your chances of success will be far, far more than doubled if you make the wise and manful decision that you will be *freemen.* Behold, how beautiful and how favorable it is that the right way is always the best way!

This morning I saw two men come out a third-class restaurant, and walk in front of me and enter the first saloon that they came to. The sign in front of the restaurant reads: "Hello, Bill, a □ Meal for fifteen Cents." It was evident that the men were slaves—their whisky-blurred eyes and reddened faces showed their bad character. They had bought and eaten the poorest, cheapest breakfasts in the city to *save money for whisky.*

I have found many thousands of white men slaves in every state, and many of them dishonestly lower the standard measure of morality to justify their immoral habits.

Anything that is "bad" is not good; and if not good, it is wrong; and if wrong, it is not right; and if not right, it is immoral, *and ought to be stopped.*

Start a bank account—not at any weak "savings bank"—but at any good, strong, safe bank. Begin soon; a deposit of five dollars will make a respectable beginning. Discontinue every needless expense; be economical, and by frequent small deposits of money earned and *saved* increase the amount to your credit at the bank as often as you can, and you will soon be pleasingly surprised at

the good results. *Ten cents a day* saved from the slavery imposed by any bad habit, amounts to *thirty-six dollars and fifty cents in one year;* and to one hundred and eighty-two dollars and fifty cents in five years. Behold, young man, a saving of ten cents a day amounts to enough in only five years to furnish a house nicely for housekeeping! And will amount to enough, in a few more years, to buy a lot and house suitable to begin housekeeping in. Any banker will be pleased to receive your small deposits, and pay some rate of interest on same.

Now, young man, you easily perceive the wisdom of economy—of stopping every unnecessary expense, and being a free and prosperous man. Will you be one?

Young men, let us consider what constitutes character and its nature. In my analyses of the character of thousands of men in each of a dozen states, I found that the character of men are not better than their worst bad habits. In other words, I found that a man's worst bad habit (could it be known) would be a fairly correct index of his character. And it is also true that a man's worst visible bad habits can hardly be taken for his worst, as men carefully conceal their worst habits. Wherefore men are generally worse than their worst bad habits that are visible.

Character is the sum of qualities which predominate, govern, and distinguish one person from another. If, then, the sum of a man's good moral qualities predominate, he will disapprove of bad habits, and not be addicted to them. When the sum of qualities that constitute a man's character changes, as when an immoral man becomes moral, and morality becomes the predominating power over his mind, he will then condemn his former bad habits, and quit them. Wherefore, if a man professes general moral reform, but continues a bad habit, it is evidence that, withal, *immorality is still in control.* In other words, a man is no better than his worst habit, known.

I desire that this reasoning and elucidation will impress upon the minds of my readers the conclusion that no man is both moral and immoral, or both good and bad; but that every man is either good or bad morally. Thus, if the controlling and governing sum of his qualities is moral, he is moral; but if the sum of governing qualities be immoral, he will be immoral. In other words, a man

is either a slave to immorality, or a freeman governing himself and conforming his conduct to reason, truth, justice, and duty.

O, how wise, how reasonable, how profitable, and how beautiful are the ways, works, and habits of morality—all in harmony with the elements, principles, and rules of right. Morality beneficently and benignly enthrones only reason, truth, justice, and duty over mankind, and by wisely making these his own free-will choice he becomes a freeman. O, how beautiful!

But if you, young man, have any desire for the largest attainable sum of happiness during this life even, you must go up higher and crown morality, which is a vastly important part of Christianity. with the saving power of Christian belief, faith, hope, love, and reverence of God, and you will have attained the highest degree of manhood; and in Christian life will obtain the *greatest amount of human happiness,* and be ready for the felicities of the still more joyful life beyond the grave.

Marriage.—Young men ought to marry. God has said that it is *not good* for a man to be *alone.* Therefore the old bachelor seems to assume that he knows better than God about the consequences of being *alone.* But I am convinced that God knows more than any old bachelor about both this and many other matters. The fact is, the old bachelor is a *homeless* man—as, what 's a home without a wife? Ther' is nothing so pure, and, excepting a *pure* man, there is nothing so *lovable* as a *pure-heared, devoted, loyal wife.* She will cheerfully share all your privations, toil, and poverty; all your disappointments, sorrow, and grief; all your comforts, success, happiness, and joy. She will cheer and encourage you in times of sorrow, and increase your pleasure in times of prosperity and joy. She will excuse your faults, and defend you when all others desert you. She is the closest, most intimate, most hearty friend and the best co-partner that you can have.

Other relations of men and women involve dollars and cents, and, maybe, the baser passions; but the *marriage relation* involves all the better qualities, including the purest and noblest affections of men and women. Her value can not be estimated in dollars—she is entirely above money value.

Every young man ought to determine to have a *wife of his*

own; and with this noble object in view, put away any bad habit and stop every unnecessary expenditure of money—every expense not absolutely necessary, and thus *save* money for the necessities of the anticipated happy co-partnership—wife and home.

Young men, there are thousands of moral and Christian young women who will make just such wives as I have described. *Keep your eyes open!*

It needs to be better known that morality is a system of moral principles and rules of duty designed to govern human conduct in harmony with right. It is, in the correct sense and meaning, *a system of absolute, entire, teetotal prohibition of wrong.* Morality allows no license and no local option of any business or conduct that is in any way wrong, as wrong is immoral, and of course morality does not allow immorality. Wherefore every person who is governed by the beautiful principles and rules of morality conforms, molds, and shapes his or her life and conduct to harmonize with the standard of morality, which is reason, truth, justice, and duty. These are the elements of right. And as morality is a system of absolute prohibition of immorality—of wrong—all genuine moral people (men and women) are prohibitionists, and not of the saloon only, but of all sorts and manner of immorality. And so every possible excuse and pretext for licensing anything whatever that is immoral, is in itself immoral—even the excuse is immoral.

Dishonest men endeavor to lower the correct standard or measure of morality, by cutting out some or all its elements, by which means they license themselves to commit all sorts of sin.

All such people belong way, way down in the immoral class.

Many Hypocrites.—In my analyses of character I have found that there are many hypocrites in the ranks of the moral class. If a man addicted to an immoral habit passes himself for moral, he is a hypocrite, and a dangerous counterfeit of the moral denomination—dangerous because if the sum of a man's morality is too small to inspire him to put away and quit a bad habit *he is immoral,* and too weak morally to successfully resist various immoral temptations, and liable to betray confidence.

The hypocrite's estimate of the value of morality is entirely too low; wherefore he may see no wrong in things that are cor-

rupting and all wrong. And if a man's low appreciation of morality, gives him license to indulge in small immoralities and sins (if there are any such), his conscience will soon stretch to allow him to commit larger ones. And if a man's low standard of morality leads him to think that the taking of a dime that does not belong to him, but a very small trespass on morality, he may, by and by, take larger sums, and, being detected, *land in the penitentiary.*

The Author.—Believing that some (in fact many) of the readers of this book will be pleased to know something of my former life, and trusting that a brief narration will both interest and encourage young men who are *not pushed along and up by money and influential friends;* therefore:

Briefly, my mother was English, born in Westmoreland County, England. Her father was Anthony Washington, and believed to have been a distant relative of our George Washington. My father was Daniel Osborn, born on Long Island, State of New York. I was born on my father's farm in Wayne County, Indiana, seven or eight miles south of Richmond, Oct. 19th, 1838. There were several brothers and sisters. Daniel Osborn, Jr., my eldest brother, was a successful merchant, and died a few years ago at McMinville, Tennessee. Another brother, Zachariah Osborn, deceased, was a successful farmer of Wayne County, Indiana. I have one brother and two sisters still living.

In 1849 my father moved with ox-teams to Sauk City, Sauk County, Wisconsin; and having sold the teams and invested nearly all his means in unimproved lands, died of fever in the fall of the same year.

My father had been a small merchant the last few years of his life, at Royaton, Boone County, Indiana, and had some dry goods on hand when he died. These mother desired to dispose of; and soon after father's death she made a large bag, closed at both ends and open on one side, half-way between its ends, as straw bedticks used to be made. With each end of this bag filled with dry goods, and the bag then nicely balanced on Jimmy's back, mother and I went out into the country and peddled the goods to farmers, taking in exchange, flour, meat, or anything that we could use. We

both walked, I leading Jimmy by a rope halter. But who was Jimmy? Well, Jimmy was one of my ox-team. After father died mother bought two steers—Jimmy and Billy. They were respectively three and two years old. I was eleven years old—in my twelfth year. I broke Jimmy and Billy to work, and Jimmy to ride, so I used to ride him as if he were a horse. I used to go with these steers and cut and haul mother's wood from a tract of two hundred acres of land which father had bought and owned. This land was three and one-half miles west of Sauk City.

Well, I assure you, I had lots of *sport* with Jimmy and Billy when along the public highway, going after wood. They were young and active, and so was I, and we (Jimmy, Billy, and I) thought that we could outrun any team on the road; and it may be that Jimmy, Billy, and I became more interested and self-conceited than anybody else about this matter. I was perhaps the youngest teamster on that road, and certainly did n't know much; and it is probable that Jimmy and Billy knew as little about good manners as anybody else. And I am quite *sure* that in those lively and exciting times I never thought of *lifting my hat* when passing a team and *ladies,* and especially not if the team was going the *same direction* that Jimmy, Billy, and I were going—I was *too busy holding fast to the running-gears of my wagon.*

So interested were Jimmy and Billy in passing teams going the same direction we were traveling, that the sight of a team on ahead would *incite and spur them* to catch up and endeavor to pass it; and there were very few teamsters on that public road who did not learn to pull out of the way and let the *widow woman's little boy* and Jimmy and Billy go flying past.

O, boys, that was sport for us—for Jimmy, Billy, and I. We used to go without a wagon-box, which would make the big wagon too heavy for the race. So I had to load long sticks of wood, some of them very heavy for a small boy; and I well remember how the *stars sometimes seemed to flash in my eyes when I was struggling to load a heavy stick.* But the exciting little races, and my precious mother's encouraging words, she used to say: "I could not keep house without Solomon," paid me well for all the hard chopping and tugging to load. I cut the long sticks into stove-wood, after

we hauled it, and that was work, but I was *willing,* which made me *happy.*

We made all our own hay of wild grass on the slough three miles south of Sauk City. I cut it with a scythe, my sister Prudence, two years younger than I, helped to load it, and Jimmy and Billy hauled it—and ate it all *themselves.*

Mother, having no income, I hired out to work for farmers on "Yankee Street," four miles northwest of Sauk City. There I worked three or four *summers,* plowing and harrowing with oxen, and hauling, etc., and going to school at Sauk City winters. Fifty years ago nearly all farmers used oxen. After which I obtained employment in a stove and tinware store at Madison, Wis., where I polished stoves six months—until my employer, Isaac Bunnell, failed. Then, after another winter in school, I obtained employment at Whitewater, Wis., in the general store of Mr. Cole. But the historic hard times of 1857 came, and so reduced the general trade, that I was not needed at Cole's store. I then secured employment in the drug-store of B. G. Noble, a few doors west of Cole's. But so tight was the financial squeeze of 1857, that Mr. Noble discontinued the drug-store; and I started out to hunt for employment. By this time my former employers had furnished me letters, commending the bearer, Solomon O. Osborn, for *competency, efficiency, and honor.*

With these letters of introduction and recommendation, I proceeded, on foot, from Whitewater, Wis., to Indianapolis, Ind., a distance of several hundred miles, by way of Chicago, Michigan City, and Lafayette, Ind., before I could find store employment. After one year in the drug-store of H. Rosengarten, I went to Cincinnati, Ohio, where I served as a prescription-clerk in three drug-stores—first, at J. W. Hannaford's, on "Western Row;" next, at S. L. Hayden's, Sixth and Freeman, and then at E. S. Emerson's, Pearl and Broadway. Went North after first election of Abraham Lincoln. Was salesman in the fine dry goods house of T. A. Chapman, Milwaukee, Wis. B. G. Noble, for whom I clerked at Whitewater, was soon after elected Lieutenant-Governor of Wisconsin. I was married at Sabula, Iowa, 1864, where I conducted my first store, and where I made from two or three to twenty dollars per day.

I built (hired) the second store-building erected at Ames, Iowa, in the fall of 1865. Mr. Kingsbury, the station agent, built the first. Since then I have owned and conducted several stores; and have employed, at times, as many as twenty-five salespeople.

There are twenty-four hours in one day and night, and a part of every such day of my life, from the age of thirteen to thirty, was at least the part of a school-day *for me;* whether an employee or proprietor, I made a determined and successful effort to acquire some *knowledge* from instructive books. No novels; I never found time to read a "pack of imagination and lies." But could and did find some time out of every twenty-four hours for books of *education, philosophy, science, and biography.* And all the financial aid that I have received, aside from my own earnings, to the date of this writing, is less than two hundred dollars.

If the exceedingly numerous class of seemingly unconcerned, careless, thoughtless, and neglectful young men of the twentieth century will renounce, put away, and quit their "bad habits," and their needless and grossly immoral waste of money and time, and *follow my footsteps to book-stores, and to the evening* and the *early morning lamps, they will find both time and opportunity* for highly elevating and most valuable *intellectual and moral culture* that is needful and quite too generally neglected.

For several years while employed as a clerk in drug-stores, I was on duty six days and one-half each week; and if Price's, and other hills near Cincinnati, Ohio, could talk, they would tell where and how studiously those half-days were spent in silent study of books. And still on and on, up to the age of thirty years, when I could not have a book in my hands, *my vest-pockets were always well supplied with slips of paper, on each of which I had written lessons from books,* to be memorized.

Books are the greatest sources of valuable information. Learning is to the mind what light is to the eyes; it *enlightens* the mind, and enables it to see (mentally) things that were hidden in *mental* darkness. Therefore, the young man who neglects to read much and study instructive books, is not likely to know much.

But thank God for the influence of an *intelligent,* sensible, Christian mother and a few strictly *moral books,* the battles of my

life (and they have been many) have been honorable. No strife nor battles have I fought to maliciously down somebody else. No dishonest *selfishness* has ever impelled or stimulated me in any of life's struggles. And during a quarter of a century of energetic mercantile life, I never, *never felt any desire or temptation to cheat a customer in any way.* And of all the thousands of people to whom I have sold general merchandise, *not one was defrauded.* I do not crave money or property, except to meet obligations.

But about the battles of life, as I look back and consider, I perceive that every point gained, and every victory, was the result of ceaseless battle for success, and that every measure of success gained would probably have been a failure had every effort for success not have been backed by determined will and ceaseless energy.

And now, keenly conscious of the smallness of my services to mankind, I am certain that had I contracted in my youthful days any so-called bad habit, costing a few cents, more or less per day, this book would not have been composed and written by its author, who is still nearly as active as a young man, and has never used spectacles a minute in his life.

Recapitulatory.—Now, finally, beloved moral class, I have shown by reason and elucidations, that you *are as really a denomination* as a body of Christians denominated Methodist, except organization. This is a new idea to you; but so be it, there needs be much development and moral progress in thought and fact during this the twentieth century; and I am trying to effect some of it.

It is true that your denominationalism has never before been developed, defined, classed, and denominated, as I have conceived; and the beautiful principles of your religion of morality have, perhaps, never before been made so clear to your comprehension.

I have shown that your religion embraces the Moral Law of purity, virtue, honor, gentility, good citizenship, and right; all these, so far as regards honest dealing with mankind. And that, if we leave God out, any deviation from the principles of morality —of right—is a violation of your religion and professed creed. And that an immoral man, passing himself for one of your denomination, is a *hypocrite and fraud on your class.*

I have analyzed morality and shown that it is a great saver of men and women from violating the laws of men, and from punishment in jails and penitentiaries. Indeed, I have shown much more than I have room to mention here. Surely, morality is a saver of men and women from many, many present-time troubles. But as your religion of morality, in all its beauty, does not include any doctrine and system of obligations to any higher power than man, you are *unsaved from the penalties of God's laws against immorality;* wherefore, if you have violated, at any time, any law of morality, you are condemned, and unsaved.

While I appreciate, O, so highly, the elevating, ennobling, beautiful principles and practice of morality, yet they only take a man half-way to the sublimer beauties of manhood in its *highest capacity*. Morality, with all its charms, is only a half-way station en route to Christianity. Morality leads a man to obedience to only one-half his every-day duties. And yet no man can be even decent without being moral. But morality, in all its excellence, comes far short of elevating any man or woman higher than half-way up to the sublime sphere and beauty of fully-developed manhood and womanhood.

If, now, the reader thinks that, in locating the moral class only half-way up toward the sphere of higher and more perfect manhood and womanhood, I have put a too low estimate on morality, it is because he or she is putting a *too low estimate* on the importance and value of *the worship of God.*

The imperative, all-important duties of mankind are at least two-fold; or, duties to mankind, and duties to God. The discharge of his duties to mankind will carry him safely only *during this present life,* which will not likely exceed seventy-five or eighty years. But, if he adds to his practice of morality, Christian belief, hope, faith, love, and worship of God, he is assured of *millions of years of conscious, happy, joyful life,* after his first seventy-five or eighty years. Are a million (and more) years of joy worth as much as eighty of toil? And the moral class are entirely *unjustified* in anticipating the joys of the future state without adding Christian faith and worship to morality. Wherefore, any man or woman who accepts morality as his or her religion, creed,

faith, and rule of life, disregards and neglects some of the paramount duties of life, one of which is *Christian example.* His example of morality is beautiful so far as it goes. But, as I have said, the moral man goes half-way up toward the sphere of perfect manhood, and stops. If he is a *genuine* moral man he does perform many, many of the important duties imposed upon mankind by the sacred principles of Christianity; but he fails to comprehend the wider and vaster extent of his moral capacity for the elevation and betterment of himself and mankind. It is as though a cow of large milk capacity were to give down one-half her milk, and then refuse to give down the one-half mess still in her udder.

The moral man's examples and influence are for this world, and short time only. All his good influences are short-lived, and not more than one-half the value that he could make them. The worldly nature of his examples *discourage his own family* (if he has one), and all his acquaintance from becoming Christian, and encourage all to take the unnecessary, unwise, and monstrous risk of severe future-state punishment.

But this neglect of elevating Christian example is not nearly all the moral man's sins. He neglects to appreciate the greatest privilege of his life. The most valuable privilege of life is the privilege of freedom of will—free-will, allowing every person to choose between morality and immorality, and his freedom to have and worship God, and to elevate himself morally so that he may live in *justified hope* of an eternal and happy life beyond the grave. Such are some of the moral man's *neglects of duty.*

Measure these neglects of duty to mankind and to God, by the standard measure of morality that I have given, and perceive the awfully dangerous nature of a religion of morality that leaves God out of its system of salvation.

I have studied the Bible and moral men. I have placed them in the focus of the light and teachings of the Bible, and find that, according to its teachings, they are *sinners* at enmity with God. (See St. James iv, 4.)

I have studied the men that are passing for moral in five hundred towns, and in fifty thousand of their places of occupation, and their general unconcern and absence of inspiring interest in

moral and important Biblical subjects, ought to convince any man that they are *not at all in accord and harmony with God.*

I am exceedingly sorry that the standard measure of *right, reason, truth, justice, and duty* impel me to warn a whole vast denomination of people whom I love so well, that they are living on *dangerous grounds;* even *hazardous,* in view of the fact that no person has any assurance of living another day. But I am mindful that a person can sometimes confer a larger favor upon loved ones, by calling their attention to a fault, than in any other way.

A Warning.—I saw a vision the other night when I was asleep, and have good reasons for supposing that it was a warning, by a wireless telegraph, sent for the wicked, to be published in this article. I saw clearly a large boat at the shore of a big river. It was just ready to start across. No one was in sight on the boat. And I saw a man on the shore. He had expected to go aboard, but concluded that he would have to wait on the other side of the river for further conveyance; and, influenced by the thought that the next boat would be soon enough, he did not go aboard the boat. But after the boat had just left the shore, he became conscious that the next boat would be too late for him to meet conveyance on the other side, and, feeling that he had made an awful, horrible mistake in not going aboard when he had such a good chance to, he grieved and moaned for help, and begged for somebody to come quick and help him out to one side the big boat, that he might climb aboard. But no help came. There was only a small boy with a boat too small to be at all safe. In fact, it was only what had been a short, round log, a few feet long, with a hole like a trough in one side. The boy offered to undertake to carry the man across the river, but the risk was too great—it would be a senseless hazard to attempt to reach the distant shore of this wide river in such a boat, and it without oars. In awful disappointment, and the depths of horror, he looked to see how far the big boat had gone, and in anguish saw that it was rapidly nearing the distant shore.

He had *neglected his last opportunity,* and now disappointment, regrets, sorrow, and grief took the place of available time, opportunities, and hope. It was the river of death.

When the man had disappeared, I looked across the river, but

saw nothing of the big boat. But I saw a conveyance moving rapidly from the distant shore, comfortably conveying two seated men, one of whom I thought had been on the big boat. And I saw two other men some distance behind the conveyance, one of whom I thought had been too late. These had inferior conveyances; and one of the two was greatly dissatisfied, and seemed to be splashing through mud and water, and yelling as loud as he could for the better conveyance to stop and wait; but its occupants paid no attention, and did not stop. And thus ended my vision, leaving the too-late man in trouble, on the other side of the river of death.

No doubt there are millions of wireless-dispatch communications from heaven to earth; communications in visions of warnings against immorality, and of encouragement to morality. I have received several that were entirely *too plain* and significant *to be mistakened.*

Christian people receive in dreams or visions unmistakable *proof* of the existence of a power and intelligence entirely supernatural and superhuman—in fact, a power such as the Bible ascribes to God. In some of these visions are clear and definite answers to prayer, and in others warnings against sin. These *wireless messages* are clearly sent by a power and source of wisdom infinitely higher and greater than is possessed by any human being, and ought to remove all unchristian doubt and skepticism, and *firmly establish Christian belief, faith, and hope.* (See "How God Answers Prayer," page 97.)

The Immoral Class and Immorality.

(The Largest of the Three Classes.)

THE CORRECT analyses of the subjects of this article I have regarded of great importance; hence, I have given an unusual amount of analytical thought to the consideration of each.

Immorality, I find, is a free, self-licensing system, governed by no established standard of right. Every person issues his own and her own license for as much immoral freedom as he, or she, wants. The whole extent of license-freedom permits a person to

cheat, lie, steal, deceive, corrupt, betray, demoralize, debauch, rob, murder and such.

Some of the immoral class license themselves to do all such things; others do not care for quite so much freedom; but all the members of this class choose plenty of immoral freedom, and use it quite too freely.

Being governed by no standard of morality, the immoral are not required to do right in anything, nor wrong in everything. Wherefore, immorality is a system of personal, individual option.

The immoral man generally recognizes no brotherhood of all mankind, and does not regard himself his brother's keeper, in a properly qualified sense. But he is his brother's destroyer, in a broad sense of the word, destroyer. He makes but few self-denials for the benefit of others. He does not willingly deny himself the saloon, and the chance and privilege of getting beastly drunk, even though he knows that his example of self-denial would keep other men from getting drunk, and their families from suffering. He sometimes pays his debts; not because it is right to do so, but because, if he does not, he will not be trusted again at the same place, or because the laws of men would force payment.

If there be any elements of morality in the character of an immoral man (and there may be a few), they are so few, or so weak, that they have no controlling power over his conduct. The governing number of principles and rules of duty that he has accepted and occupy his mind are immoral, and control his conduct, and keep him from being moral. In other words, his standard of morality being entirely too low, or, perhaps, having no moral standard, the sum of qualities that distinguish him from other men, and constitute his character, are immoral.

Dishonesty.—Dishonesty in any form is immoral, selfish, heartless, and sinful. Extreme selfishness seems to be the usual foundation of dishonesty. Extreme selfishness takes possession of the soul, and keeps down and prevents natural, human consideration, affiliation, sympathy, and love for other people, and makes the extremely selfish person inconsiderate, unconcerned, careless, cold, and heartless as to the troubles and sorrows of others. The welfare and interests of self being the chief consideration, the selfish per-

son becomes swine-like, greedy, and covets his or her neighbor's money and property. Perceive, covetousness is one of the fruits of selfishness. Wherefore, many unduly selfish people are heartless, loveless, and awfully dishonest.

In the first place, extreme selfishness is grossly immoral. And, second, any degree of selfishness that induces a person to take more of anything in a business deal than he makes just payment for, is dishonest. Taking advantage of ignorance is grossly dishonest. Dishonesty cheats people out of money, property, or labor, to gratify extreme selfishness and covetous greed. Dishonesty is, perhaps, the most common sin of mankind, and also one of the most heartless and reprehensible. Being one of the common sins of heartless people, few escape suffering by one or another of its millions of deeds of extortion, fraud, robbery, and vice.

The poor man, tired, worn, and stooped by toil to feed and clothe his needy family, is cheated, defrauded, and robbed in a hundred ways by cold, selfish, heartless dishonesty. And the poor, homeless, suffering widow, toiling for money to pay house-rent, and to support helpless children, is cheated out of a part of her toil by people whose hearts are harder than stone, and colder than North Pole icebergs. The poor are cheated as often as they are charged an exhorbitant price for any goods they buy. I did so regard a too high price during the years that I marked and sold goods. I felt keenly conscious that a too high price was robbery of my patrons.

A dishonest man picks up a pocketbook at a store or on the street, and quickly hides it, only wishing that he may find it full of gold and big bills. He knows that it may contain all that a poor, honest toiler has accumulated, by hard labor and starvation economy, in many months. But what cares he—his cold, dishonest, selfish heart says: "It was somebody's bad luck, and my good luck to find it, and I 'll keep it if I can." And, caring only to gratify his beastly selfishness, he keeps the money, though its loss may cause great and long privation and suffering at some poor home.

When a dishonest, covetous man asserts hearty sympathy, affection, or love for his neighbor, and passes himself, or endeavors to, for an honest man, he is a hypocrite and a counterfeit on the moral denomination.

Liars.—As to the class denominated immoral belong all evil-doers, the liar deserves a prominent notice. There are very few men of such low, small mental capacity that do so much harm. In other words, liars, though usually of very small mental capacity for usefulness, have large capacity for mischief-making. The liar never knows when to tell the truth, and people never know when to believe him! The liar has sense enough to conceive, concoct, and tell damaging, mischief-making lies, but not reason enough to perceive that his shameful, hateful falsehoods will be detected in course of time, and damage himself. The liar is badly deficient both in judgment and honor. No right-minded, intelligent person conceives and tells mischief-making lies; and no decent and conscientious person is a liar. A liar makes a great and detestable nuisance of himself or herself by concocting and telling falsehoods that make enemies, neighborhood disturbances, quarrels, fights, and, sometimes, murder. Possessing an inferior mind, the liar does not hesitate to grossly misrepresent and slander. It were impossible for the common liar to relate anything, as town talk, gossip, or news, without adding something to it.

A liar is unworthy of confidence and respect; and seldom commands much of either.

A liar is a nuisance as an employee, as the employer can never depend on what he or she says about any person, matter, or business. Finally, the Bible declares that no liar shall inherit the kingdom of heaven.

Lewd Men.—Low, carnal-minded, immoral men, by grossly dishonest and foxy pretensions of love and promises of marriage, or by other immoral means, succeeds in deceiving, corrupting, and demoralizing thousands of young and confiding women, fully intending to break all promises, and desert their victims at any time when asked or pressed to fulfill their obligations. It is easy for one of these men to pretend the greatest infatuation, and the most sincere, ardent love for either a moral or an immoral woman, when he has an immoral object in view. He may offer flattery, as he knows that a girl or woman so unwise, and so foolish as to accept his flattery, will be an easy victim of his lust. But when the time of his victim's great

sorrow comes, he either deserts her entirely; or may send her away among strangers, to be drugged, mutilated, tortured—perhaps murdered—by some quack as brutal as himself. In either case her immorality now "stings like an adder, and biteth like a serpent." O, woman, think not this an overdrawn and colored word-picture of some of the fruits of immorality; it is not. I have heard her smothered and muffled groans and moans, and could tell you much more; but is not this warning enough to induce any woman of sense to flee from the dangers of immorality?

As to fulfilling any promise of marriage, there will be no fulfillment. And though he knows that he is as immoral as anybody, yet it will not be his own character, but that of the woman, that he will consider, and will not marry her. No, not even if he had, at first, intended to do so. And thus thousands of very young girls and young women are deceived, entrapped, and brought to grief, and started in ways that lead down, speedily down, to untimely death.

But this is not nearly all. These licentious, brutish men invade many thousands of American homes yearly, and by design and means artfully suited to conditions, succeed in their object of corruption and debauchery, committing the most blighting sin that can be inflicted upon the marriage relation of any home. The sin that is neither common nor tolerated among the savage and heathen nations. He causes more divorce suits, and debauched, wrecked, ruined, and annihilated homes than all else, except death.

Lewd Women.—Lewd, *licentious* women are among the most extensive workers of gross immorality and sin. Debauched women are vast destroyers of their own sex! They influence and induce hundreds of thousands of childlike girls and young women to engage in lives of immorality. Of all the immoral characters, there are none more dangerous to the moral girl and young woman than the lewd, immoral woman of any age. She is a co-worker with immoral men, for the seduction and debauchery of *her own sex,* and resorts to any sort of schemes, deception, and force to accomplish her brutal object.

She is the proprietress of hundreds of thousands of places of demoralization and debauchery, where, in the large towns and

cities, she constantly advertises, "Girl wanted" to do housework, chamber-work, etc. She has many agents on the "lookout" to send young girls to her town and city hells. Thus she entices, ensnares, entraps, and forces her own sex into the most abominable immorality.

She promises her victims *lives of rest, ease, and pleasure*, but instead, starts them in lives of low depravity, disease, privation, and the bitterest regrets, sorrow, and untimely death, to every one that does not escape and flee from all its associations and sin.

She is the *agent of Satan,* and does not spare even her own sister, nor her own daughters, whether married or single.

She and her co-workers of abomination commit and impose upon confiding husbands, the greatest imposition, the most atrocious crime, the most enormous sin; and, withal the most nearly endless wrong that can be inflicted upon a husband—that of fathering, supporting, clothing, schooling, etc., other men's illegitimate children. An enormous crime is also inflicted upon the illegitimate—a crime too vast to be estimated by words or figures. I saw a few months ago a letter from a licentious woman to her own daughter in which she both confessed her own depravity and advised her married daughter to be lewd!

And, unless men and women of such *beastly, fiendish character* get to heaven easily, there will be great need of the literal hell clearly represented in the Scriptures as a place of punishment beyond the grave for the wicked.

Sneaking Abomination.—Sneaking abomination (see Unhappy Home, page 108), is the Satanic crowning of embodied licentiousness. Its perpetrators care absolutely nothing for the lives and welfare of the husbands and wives betrayed. Sneaking into private homes, it betrays husbands and wives, and debauches, severs, and destroys the marriage relation; and then, on being detected and pursued, murders the innocent, which it has done in thousands of cases when pursued by betrayed husbands or wives.

The sow-swine on the farm, that sometimes eat their own pigs alive to satisfy inordinate appetite for meat, are not so low, nor so depraved, nor so brutal as the adulterer and the adulteress who betray wives and husbands and destroy homes to gratify their

inordinate lust. The spirit that inspires, and the object in view when they betray husbands and wives, and debauch and destroy homes, are lower, more depraved, and more abominable than any cruelty that can be ascribed to the four-legged brute creation. And the torments of hell, told of in the Bible, will need be hot to suitably reward for the unmeasurable evil results of the sneaking crimes of these people.

Sneaking abomination is believed to be the real cause of a large per cent of petitions for divorces, though some other complaint be made to protect somebody's moral reputation.

Would Marry.—Marriage is the proper and God-designed relation of men and women, and were it not for gross, abominable, and adulterous unfaithfulness of thousands of married people to their marriage contracts, nearly all men would marry. Yes, verily, nearly all men would marry, if they had reasonable assurance of loyalty to the marriage contract. But as men observe the ominous flirting of thousands of married women, some of which may be noticed in any town or village, the thoughtful man says, "Save me from such women." Then turning their attention to the weak moral character manifested by the frivolous, silly, unprovoked smiles and thoughtless, senseless giggling, and the rude, uncivil, and vulgar pulling, hauling, and scuffling with men, submitted to and encouraged by many young women, and men see no assurance of fidelity to any marriage contract, and become old bachelors.

If a man has good sense, he knows that a woman who does not possess reason and controlling judgment sufficient to properly control herself, is too weak morally to control and restrain both herself and others, as women sometimes need to; and so he will not marry her.

O, it pays to be moral, as sin at the end biteth like a serpent and stingeth like an adder!

Any woman who controls herself judiciously under all circumstances, enforcing the only sensible and safe rule (never to be broken), "Hands off!" in harmony with common sense and enlightened reason, is a queen of priceless merit, able to control both herself and other people, and worthy of moral confidence.

But the careless, thoughtless, coarse, vulgar, scuffling, rough-

pleasure seeker, is not supposed to be capable of judicious self-control, and is unworthy such confidence as is necessary in successful marriage life. Wherefore, only the girls and the women who possess intelligence and love of virtue and morality enough to appreciate and adopt the sensible and necessary rule, "Hands off!" are worthy of marriage confidence.

And if, as is generally true, the immoral man will not knowingly marry a lewd woman, how poor is her chance of a happy marriage! As to the moral man, he better, far better, sacrifice his right arm than marry one of these, and especially so if her mother was lewd, and the girl or woman be physically like her mother.

If young women (and the older, too) will adopt the sensible, wise rule, "Hands off!" (see page 75), and enforce it from start to finish, there will soon be far fewer old maids and old bachelors.

Since publishing the article entitled "Hands off!" in the first edition of this book, I have heard several hundred intelligent and well-informed men, and scores of women, heartily endorse the article—every word of it, saying that they know that it teaches the exact truth. And that the principles and rules are just as necessary after as before marriage; and if disregarded and violated will be almost sure to develop just cause for divorce.

And the reader will never hear anybody object to the sacred rule, "Hands off!" except it be a superficial, foolish, or a vile immoral person.

Immorality can be sugar-coated; but woe be to every one who either swallow or embrace it!

In my tour of states and more than five hundred towns and cities, I have seen immorality veneered in finest cloth, in deep embroidery, in costly ribbons, and in expensive silks. But so great was the disgusting contrast between the beautiful rose-scented raiments without, and the corruption within, that it was like covering beds of filth and creeping vermin with outside spreads of pure white linen. And I meditated, and my sorrowful soul said, "It 's an indignity to the sheep and the silk-worms that produced the material, and to all moral labor; and it 's an insult to the God who made and so lovingly and so sweetly perfumed the beautiful rose.

Extravagance and Waste.—Any excess in the expenditure

of money or property, the expending of money without necessity, or beyond what is reasonable or proper, is extravagance.

Extravagance is wrong, because it is unreasonable to expend money for any unnecessary purpose or thing, that ought to be saved to pay for something necessary; as, for illustration, the purchase of a waist-ribbon, jewelry, or any unnecessary thing with money that will be needed to buy shoes or any other necessary article is wrong, because it is not acting in harmony with right, and anything not right is immoral. Remember, anything is immoral which in doing our conduct is not conformed, molded, and shaped to harmonize with the standard measure of moral right, which is reason, truth, justice, and duty. Surely any person of sense can perceive that the buying of any unnecessary thing, or expending money for anything unnecessary, and with money that will be needed for some other purpose, is not acting in harmony with sound reason and duty, which are necessary elements of right.

In extravagance I find the cause of a very large per cent of poverty. A large per cent of the merchandise that may be seen in the warehouses, shops, stores, and saloons of the village, town, and cities, and being purchased by consumers, is entirely absolutely unnecessary. I have given this subject considerable practical thought, and assert that the unnecessary and extravagant expenditures of the poor in the United States amounts to enough in a period of ten years to buy a comfortable home for every poor homeless family.

Read the expensive advertising signs, as I have recently done in more than five hundred towns, advertising all manner and sorts of unnecessary stuff, for which consumers in the United States (largely the poorer class) pay many, many millions of dollars during each year—money enough to pay for a vast number of comfortable homes every day.

Any extravagance of *ten cents per day* amounts to five hundred and forty-seven dollars and fifty cents in fifteen years. Supposing a family of four persons, the average saving of ten cents a day for each person, amounts to *fourteen hundred and sixty dollars* in ten years. A man can go into nearly or quite any town or small city, and buy a good home for this much money.

There are millions of such families that could have reduced their unnecessary expenses during the past ten years even more than this estimate, in which I made no allowance for interest on the money saved, which would considerably increase the amount.

My attention was attracted to this subject when I was a merchant, and I noticed the remarkable difference in the financial prosperity of persons and families to whom I sold goods, and could and did easily account for a part of the greater prosperity of one than another. The more prosperous class bought no unnecessary thing, and all their purchases were made with the view to obtaining goods that would give the longest service for the price paid. They bought no expensive, high-priced goods, and nothing that they could do without and be comfortable. At the grocery counters they bought no canned goods, as canned peaches, etc.; but did buy dried peaches, etc. The women bought almost no ribbons, laces, embroideries, and such. Their dresses were handsomely trimmed with the material of which the dress or garment was made, and no dresses looked neater or more becoming, and few women were more attractive and pleasing in appearance, and none had more sincere friends.

The unprosperous poor class bought more for show and style—for looks—buying ribbons, laces, embroideries, and many other things that were unnecessary, for which they paid in money much needed for other purposes.

I know a married woman who thirty years ago used to say: "Well, as for economy, I 'm going to have as many of the conveniences and comforts of life as I can as I go." She was poor and without a home then, and is miserably poor now, and has never accumulated property or money enough at any time to enable her to have the conveniences of life. These come by and by to people who first economize intelligently. The poor man who supports any extravagance either in habits of his own, or of a member or members of his household, can not prosper financially. If he does support such extravagances, they will be pretty sure to cost him the price of a home, and deprive him of having a home of his own, and keep him paying house-rent and enduring many privations and hardships that he would have avoided by intelligent economy dur-

ing by-gone years. Now he suffers, and his family, on account of wasteful use of money, property, or time in past years. Thus any extravagant use of money or time is wrong and highly immoral.

Our wants or desires are many—more than our necessities, and it is the yielding to and gratifying these desires, instead of our necessities only, that keeps millions of people poor and homeless. There are many things that are good, and desired at the poor man's home, as better furniture, carpets, wall pictures, etc., but not necessary. The yielding to and gratifying as many of these and many other desires as they come as possible, will surely keep nearly all poor families homeless. In other words, a very large per cent of the homes of men of limited means were paid for with money saved by intelligently refusing to yield to desires for things which were, many of them, good, but not necessary.

The poor man and wife ought to talk these matters over, and decide which is most desirable, the furniture, etc., or a home of their own.

NOTE.—Twenty-five cents a day saved by stopping a bad habit, and cutting off one-half the sugar and coffee expense (you can do this) will amount to nine hundred and twelve dollars and fifty cents in only ten years.

Any poor family of good sense can save a home in ten years.

Husbands, wives, and young people, accept the foregoing important lesson in practical and absolutely necessary economy. Talk this matter over intelligently, and decide wisely to be benefited by its suggestions; and not continue to earn money and sacrifice the price of a home, and have none; and nothing to show for money used in unnecessary expenditures. Rise up, rise up, above the low and slavish examples of the unwise poor, in which they endeavor to support extravagances that enslave them for life-time.

Counterfeit Critics.—In all the states I found that very many of the immoral class are readers of demoralizing novels—and a large per cent of novels are of this sort. I like the sentiment expressed by a bright boy out in Nebraska. He said: "A novel is a pack of lies; and I won't read lies while there are thousands of instructive books of science, art, history, and biography—books of facts—that I have not studied."

And this boy, though only fifteen years old, is ready to graduate at an excellent high school in his state. Such boys develop intellect, morality, virtue—in short, qualities of merit and manhood that distinguish for their superiority; while the reader of trashy novels becomes known, if at all, by his or her sinful immorality.

Frequently when a book agent presents a book of morals and reform in harmony with the principles of the higher law, and especially adapted for the improvement of the home and the betterment of mankind, the immoral man says, "It 's only somebody's opinion;" and without investigation, further than to notice that it condemns immorality, he proceeds to hand down an opposing opinion, and, refusing to purchase, goes on in the ways of immorality and sin.

Such opinions are handed down by the youthful, the middle-aged, and the old; by the grossly ignorant and the moderately well-informed—by persons who have never worked for years with mental picks, shovels, and spades for information on the subjects treated in such books, as have thousands of other men; and yet they offer opposing opinions, as if they were learned chief-justices of supreme courts.

Often have I heard immoral and ignorant men say of a moral Christian book of reform—a book in harmony with the sacred principles of the Bible, "It 's superstition," "It 's imagination." And thus the immoral, the infidel, and the fellow calling himself a free-thinker criticise books of the highest merit, and the next moment sit down and study, for hours and hours, a book that was conceived in falsehood, and written solely for money—a lying fabrication, "a pack of lies"—a trashy novel. Ah! and such men—the low-class novel reader—sit in judgment-seats and hand down condemning opinions of the sacred laws of God and his instrumentalities!

On my tour I examined the literature of much of the modern type of fiction—cheap novels—and assure the reader that it is not of the class that incite to and stimulate either virtue or morality.

Of all that I have heard or seen men and women say or do, nothing was much more unreasonable, demoralizing, and degrading of themselves, than the criticising, fault-finding, and evident

desire and endeavor to damage people living, moving, and working in a class and moral sphere far, far above themselves.

These low and awfully corrupt and demoralized people, instead of making an effort to reform themselves, go about trying to make people believe that moral people are all frauds, and Christians all hypocrites; and that there is no such thing nowadays as virtue, morality, or Christianity. Their criticisms always show a desire to pull down and damage a whole class or denomination of people. Beginning, they make some criticising and slurring remark or remarks about some person; then add, "He's a Christian," "a Methodist," "a Baptist," "a Presbyterian," or some other denomination, showing clearly an unmistakable desire to damage the whole denomination referred to.

If it was the individual only that was aimed at, there would be no reference to a denomination.

The fact is, men and women of a lower class, who thus criticise and endeavor to pull a class above them down, neither can nor want to reform people of a higher class or denomination. If an immoral man honestly desires reform for the betterment of mankind, he will begin on himself; and when he has, by his own beautiful example, reformed himself (which any man can do, if he will), he may then go up higher and endeavor to reform others, by both his example and precept. But a man is a dishonest, hypocritical fraud who professes dislike and disgust at the immorality of individual members of a class of people that are far his superiors, morally, while he endeavors to damage the whole denomination. I have met such critics in five hundred towns, and have carefully analyzed his character, and find that he is a vile, hypocritical fraud.

The Churches are God's foremost known agencies and instrumentalities for the betterment of mankind, and the most efficient organizations on earth for the advancement of moral and Christian work. And any man or woman who endeavors in any way to decrease the success of the work for which they are organized, is an enemy fighting against God and the best interests of humanity.

Self-Reform.—In my great anxiety to benefit many people, by inducing them to save themselves from great sorrow in their future days, I have pointed out ways that lead to almost endless

sorrows. And I have been thinking, reflecting, and considering, for the best safe and sure method by which any immoral man or boy, woman or girl, can elevate himself or herself from the lowest depths of depravity low down in the ranks of the immoral class, up, way up, to heights of beautiful morality in the moral class; or from the moral class on and on up to the still higher and still more desirable sphere and condition of the Christian class. And I find that, by studying the principles of morality as taught in the New Testament, and by fleeing from companionship along with immoral associates, and renouncing and quitting every immoral thing, and giving daily examples of personal moral purity and morality, any person can quickly elevate himself or herself from the awful depths of loathsome depravity, up, way, way up, to the sublime heights of the purest Christian manhood or womanhood.

And this is no overdrawn supposition of what the immoral can do. Try it. To say that you can't is cowardly. Begin when you read this.

The immoral man or woman will be greatly and most pleasingly surprised at the quickly reforming and elevating power of his own or her own moral example upon himself or herself. And when your examples of morality have reformed and elevated you to a higher sphere of manhood or womanhood, look down from your new standpoint of view upon your past sinful life, and by repenting and prayer obtain the pardon that is promised to every one who forsakes sin, repents, and prays, accepting Christ and his offer of salvation. (See "Repentance," page 53.)

No power on earth or in heaven can do one-quarter so much for your reform and moral elevation, as *you can do for yourself.*

Your free moral agency, or free-will power and personal moral freedom to do as you please (and suffer the consequences) entirely prevents any moral force being used to compel reform against your own free-will and choice.

To illustrate the elevating moral power of good examples on the men and women who set them, I will give one practical example:

Mr. A. and Mr. B. were both addicted to an immoral habit—the use of tobacco. Mr. A. said to Mr. B.: "Our children need the money that we expend for tobacco; I know mine do. Now, Mr. B.,

I 'll quit if you will." Mr. B. would not agree to the proposition. So Mr. A., after some sensible reflection, said: "I 'll quit; my family needs the money, and shall have it from this hour." And Mr. A. never paid another cent for the unnecessary article. Perceive, Mr. A. could not reform Mr. B.; but *could and did reform himself* quickly, by making and enforcing a good resolution.

Now, as to reformation and conversion. It is perfectly *absurd to wait* for God or his Holy Spirit to convert and reform you. If you are immoral, use your free-will power, and proceed immediately to do what *you can* toward your own conversion and reform, and leave God's part and work to God and the Holy Spirit; and doubt not that they are deeply interested for your welfare, and will attend timely and rightly to *their part* of the work of conversion and reform.

And, withal, give God credit for every good desire, and for every clean, moral, and elevating thought that you ever entertain, for such are the influences and *works* of the Holy Spirit.

The immoral live for the present time—to eat, to drink, and to make money for the dance, the card-table, the saloon, the drama, and to be merry. But O, how soon, how soon, will their eat, drink, and be merry change to *sorrow!*

Immorality avenges in some measure its own sins, in the pain, sorrow, grief, and destruction that it inflicts upon its own victims.

I find that immorality is immoral, though it be clothed in the finest, most attractive silks and satins, and adorned with glittering gold and sparkling diamonds, it will still be the same *nasty, nasty stuff.*

Immorality contains no element or quality of merit. It is *all bad;* wherefore it can not be refined by any sort of restriction, limitation, or moderation of use, or indulgence. Corruption can not be refined. Under all circumstances, whether at the private home, the hotel, the boarding-house, the rooming-house, the office, the store, the factory, or elsewhere, it is always the same *low, sneaking, dishonest, evil, bad, nasty, nasty, hateful stuff.*

As immorality is governed by absolutely no standard of right, it is a *license system,* its permits allowing any person to do anything, as to lie, cheat, steal, demoralize, debauch, rob, murder, or

any other thing to gratify any person having no moral standard. Wherefore I hereby warn all the immoral that God's laws are a system of prohibition—that *God is a prohibitionist,* and that his laws absolutely forbid (and never license) any form of immorality. Wherefore any license, either of your own conscience, or by the laws of men, allowing you to do any immoral thing, is an open defiance of God, and an attempt to resist the enforcement of God's laws, and, depend on it, will bring all concerned to sorrow, either in time or on judgment-day.

Immorality is both infectious and contagious. It is transmitted from one person to another, both by the air and by direct touch or contact. A man will remember in old age an immoral story that he heard in his youthful days. The immoral story-teller *corrupted the atmosphere,* which carried the poison to the youthful soul. And the man who related the unclean story will be accountable for its evil influence on and on to the day of judgment.

It is a disgrace to be immoral, even though all of one's associates and acquaintances be likewise immoral, and there be no one to point the finger of scorn; yet the Lord of lords sees, and the immoral is as really disgraced as though there were ten thousand moral people pointing fingers of scorn.

Hell Enough.—I talked with hundreds of men who told me that they do not believe that there is any such place as a future hell; that "there is hell enough here in this life." But short talks with these men developed the fact that their erroneous opinions were not based on intelligent and extensive study and knowledge of what the Bible teaches; but far more on the influences of associates no better informed than themselves, and that their standard of morality—of right—being very low, or having no standard of right, their opinions and sentiments were largely instinctive and erroneous. A correct analysis of the opinions of men who attempt to silence the Bible's teaching of future punishment for unpardoned immorality, shows that they are based mainly on sentimental feelings incited and inspired by natural desire to escape future punishment.

I found that a large per cent of the men who express the sentiment, "There is hell enough on earth," are men who are *sorely*

chafed by the evil consequences of their own habits and ways of immorality. In scores of saloons I was told by men debauched by dram-drinking, and by saloonkeepers and bartenders accustomed to witnessing the awful fruits of immorality, that "there is hell enough here on earth;" and I have considered their proposition, and find that these men are *tormented* by the life-time fruits of immorality. They have, in fact, made earth a "hell" for themselves, and now groan under the self-imposed burdens of mental, physcial, and financial taxation, inflicted by their own immoral habits, personal debauchery, and sinful waste of money and time. Nearly all these men had stuffed their mouths, brains, and nerves with poisonous nicotine, and their stomachs with the irritating *excrement* (alcohol) of the yeast fungus, until the time had come when they suffered and *groaned* under the burdensome conditions of debauchery, disease, waste of money, and loss of time.

And worse still, if possible, these men, instead of manfully reforming, as they can do, continue their awful example and horrible influence, bringing fearful consequences upon their own families.

I heard an old man at Paris, Illinois, bitterly condemn his father, who has been dead many years, for not having said more to this son when he began the use of tobacco than, "You 'll be sorry some time." And now, in his old age, the son is a slave to the "bad habit," and with much bitter feeling declares that his father shirked parental duty in not urging his boy to throw the stuff away immediately and forever.

Ignorance.—Because the character of immoral people is bad, they generally do not heartily desire to be good. They are self-satisfied, and seek for no influences better than those of their own class. When people are self-satisfied (satisfied with themselves), they remain in a stagnant, unprogressive condition, and do not improve their ways, however immoral and wrong. Because of such reasons, and in conformity to sound reason, truth, justice, and duty, every person is morally *responsible to the full extent of his and her best judgment qualified by investigation.* Ignorance where avoidable excuses no person from personal moral accountability. Responsibility begins and includes whatever needful information

and knowledge that the individual is mentally capable of acquiring by a proper use of his opportunities. Wherefore, avoidable ignorance of any law, or principle of law, whether human or divine, excuses no man or woman of intelligence from suffering for any and every law violated.

Ignorance and immorality are co-workers of crime, and constitute nurseries of immorality and sin.

The effect of ignorance upon the mind is just the opposite that of learning; thus ignorance clouds and darkens the mind, as night does the eyes, obscuring things that are visible in sunlight; but learning *enlightens* (lights up) the mind, as the sun does the eyes, enabling it to see and comprehend things that were hidden in the darkness of ignorance.

An instructive book is a bank of information, and people who neglect to buy and read may have to account for willful ignorance.

Tree of Ruin.—A word-picture of immorality witnessed every day and every hour by many thousands, yea, by millions, of people of the so-called Christian nations of earth!

Let us suppose that there is a very large tree with many limbs, standing on one of the four corners where two great public roads cross. The tree is a constant bearer of fruit differing in size, color, and taste; and men stand at the tree day and night, and by recommending its fruits for the cure of every disease, ache, and pain of mankind, induce thousands to stop and buy and eat. And all who eat of the fruit of this tree of ruin are strangely and injuriously affected in both body and mind.

Some become foolishly funny; some cross and quarrelsome; some want to fight; some become extremely vulgar and profane; some imagine themselves very rich, and display and freely squander any money in their possession; some become very destructive, and break and destroy property; some become nauseated and vomit; some stagger and fall. And some go to homes that they have made wretched by the strange works of this same fruit, and scare, frighten, terrify, and beat, bruise, and sometimes murder their helpless wives and children. Some get arrested by village marshals and city police for public disturbance, and sentenced to pay fines or go to jail.

Strange, O how strange, is the demoralizing, degrading, and debauching effects of the fruits of this tree on all who eat thereof! Demoralization of the body and mind of the eater begins with the first mouthful, and increases with each succeeding mouthful until the ruin of its victim is accomplished.

But, far, far stranger than all these things, is the fact that men who have eaten of the fruits of this Tree of Ruin, and know by actual experience of its awfully immoral, corrupting, and demoralizing effects, go back and buy and eat more and more of it, again and again, until every inch of their bodies, their limbs, and their brains are saturated and chronically inflamed and diseased by its irritating, poisonous effects.

And yet stranger, even marvelously strange, that any man possessing any sense at all, after experience with the effects of such fruit, would eat of it again. Marvelously strange that any man having left any ability to defend and protect himself against harm, and taught by both experience and observation that this demoralizing fruit produces, in nine hundred and ninety-nine cases out of one thousand, none of the beneficial effects for which it is recommended, should continue to inflict, corrupt, disease, and weaken himself in body and mind by the use of a fruit that is as needless, as useless, and as worthless as would be a warrantee deed for the moon.

Now, reader, measure the conduct of these men in going back to the Tree of Ruin, and eating *again and again* of its demoralizing fruits, and let the *measure of right* decide whether or not these men did right in so doing! The standard or measure of right is conformity to *reason, truth, justice, and duty.* The word conformity, from the word conform, means that one's conduct and deeds, *when right,* are molded in harmony with sound *reason.* Did they mold and shape their conduct in harmony or accord with *reason,* or with *"duty?"* If they could have made better use of the money paid for the fruit, they did not act in conformity to duty. And any false excuses for eating such fruit (and some of them made such excuses to their families) were not in conformity to *"truth."* And they wronged themselves, which was not conforming to *"justice."*

Any sane child ten years old knows that these men acted

foolishly in going back to the *Tree of Ruin.* And every reader of this book knows that in describing the effects of the demoralizing fruits I have clearly described the common effects of dram-drinking; and that I have this *Tree of Ruin* and its fruits to represent and illustrate the results of the use of intoxicating drinks as a beverage, and the entire senselessness of their use.

The difference in the size, color, and taste of the fruit (as described) represents the different sorts of intoxicants—as beer, wine, ale, rum, brandy, whisky, etc. And the Tree of Ruin may represent the saloon. And the men who stand at the Tree and recommend its fruits are the bartenders.

Common, every-day observation, statistics, and science all show that the fruits of dram-drinking include the weakening, demoralization, and debauchery of the drinker's mind; and the debauchery and destruction of his moral character, dragging him down lower and lower until he becomes as debased, as destitute of morality, and as beastly as the lowest brutes of the forest.

Money paid for a dram provides neither bread, nor meat, nor clothing, nor shelter, nor comfort; but it does provide immorality, disrespect, lost opportunities, corruption, demoralization, depravity, disease, poverty, and a drunkard's grave. And his heirs get neglect, vexation, sorrow, heart-aching grief, hunger, want, hardships, poverty, and a staggering, cursing, midnight terror and nuisance.

Seventy-five to ninety per cent of men who employ labor discriminate against the employment of men who drink beer and other intoxicants. The fact that a man is willing to take a dram-drinker's risk, for the sake of a worthless dram, is proof that he is not a careful, prudent man. A prudent man would not take the risk of damage to himself, to his business, and to his family, for a consideration of so small value as a dram.

The feverish red face and nose of the occasional dram-drinker, and the noisy and the staggering drunkard, to be seen in nearly every community, village, town, and city, are abundant proof that the foregoing enumeration of evils are the common fruits of dram-drinking, all of which are immoral and clearly condemned by every principle and rule of right.

Any and all attempts to excuse and justify dram-drinking or

any other immoral habit, by claiming that it is good for some persons, are absurd attempts to excuse and justify that which is contrary to reason, experience, observation, and science. Immorality of any manner, form, style, or shape, always either injures in some way, or destroys its victims. This is a universal law of nature. Wherefore any claim that a bad habit benefits its victims, is contradicted by sound and enlightened reason, experience, and science. Analyze one hundred men addicted to any immoral or so-called "bad habit," and one hundred men not so addicted, and it is always found that the latter are in far better condition physically—in better health—than the bad-habit men. I find that conditions may be such that the victim of a bad habit may not notice for several years the full extent of its damaging effects; but the time is sure to come when its evil work will be severely felt or seen in either the impaired conditions of body or mind—frequently both. I find, however, that in men of strong constitution, the mind, in many cases, is perhaps first to show impairment—victims becoming dull, owing to damage to the nervous system, of which the brain is the center.

O mankind—all who desire a happy life and a peaceful eternity—to have any reasonable hope of these you must shun the Tree of Ruin and all its associations and fruits; else be disappointed!

The Saloon.—My attention was first attracted to the immoral character of the saloon five decades ago, when I was passing a saloon in Sauk City, Wisconsin. As I was passing I heard a man exclaiming in a loud, coarse, and threatening voice, "Shoot, shoot, damn you!" I was then about thirteen or fourteen years old, and, boy-like, ran to the door of the saloon, where a drunken row was in progress.

The bartender held a revolver, or large pistol, at his arm's-length by his side, while several other men had either revolvers or knives. Seeing danger, I fled hastily from the saloon for safer quarters; and from that far-back day I have constantly and closely observed and studied the character of the subject of this article.

About three years ago I started out from Cincinnati, Ohio, on a tour of the western states, during which time I have been at and studied more than *two thousand saloons;* and will now pro-

ceed to give the reader *my matured opinion* of the modern saloon and its influence and work; and may express some of *my opinion* of saloon proprietors and bartenders, and will say as many good things of them as I can.

Some saloons are owned and conducted by women; and others (owned by men) employ female waiters and bartenders. In many towns the police work in harmony with the saloons—the proprietors and the village, town, and city marshals and police being co-workers in concealing a very large per cent of the cases of drunkenness, which they do by keeping intoxicated men in hiding places out of sight until as late as the midnight hour, when most people are asleep. At a late hour of night, or early morning, those who do not make much noise are urged off penniless to the homes of wretched families; while a few only of the more noisy ones may be arrested and jailed. Wherefore, though there were forty drunken men in a small town, or a thousand in a large city, the citizens will not see half a dozen.

All this is strictly in harmony with the saloon-keeper's business policy and practice of *hiding both his business and his patrons behind high screens all day long.* It is, of course, his best policy to continue the screening and hiding of his patrons until he gets their money and they get sober, or can be trusted to go home. This common general practice of hiding drunkenness greatly deceives the masses—so that a very large majority of the best people of the towns and cities are badly deceived as to the number of cases of drunkenness. The object of this deception is to keep down public indignation and hold sentiment in favor of the saloon license system and so-called "regulation."

The exact opposite policy is pursued by the friends of the saloon in all prohibition towns in license states. The friends of the saloon in a prohibition town delight in exhibiting a drunken man on the streets as publicly as possible, as in this way they endeavor and hope to make prohibition unpopular.

A few days before an election in prohibition towns in a license state, the friends of the saloon have obtained large numbers of empty (or nearly empty) whisky bottles from saloons in license towns, which they secretly scattered broadcast about these prohi-

bition towns, and then contended that these many, many empty bottles were proof that intemperance and drinking were on the increase, and that prohibition was a failure; and that as the bootlegger and drugstores were doing such vast business, it were better to vote for town saloon license, and thereby obtain money for city improvements!

At Topeka, Kansas, I was told that the largest cold-storage building in the city was used mainly for beer. I went to see the beer cold-storage building. It is, in fact, a building of great capacity; but was soon informed that *one small room* only was used for beer, most of the room being occupied by farm products. The men who told me of the vast cold-storage warehouse were friends of the saloon; but were fighting Kansas state prohibition, and were endeavoring to make me believe that state prohibition was a failure.

But Kansas state prohibition is as much a success as the laws against immorality in general; and the people of Kansas may as well repeal their state laws against murder, as to repeal their state prohibition law.

I have not found a saloon that I can esteem respectable. In my judgment a person may as well look for a respectable house of prostitution, as to look for a saloon of good influence and good results. And yet there are men who claim that by licensing saloons nice, genteel, and respectable places can be provided, where gentlemen (!) may go for drams! I have probed the inmost souls of many of such license men, and find that by drawing out the real sentiment and heart of such men they generally also favor regulating (!) prostitution by licensing what *they would consider nice and respectable* houses of prostitution, adultery, and fornication!

As no man seeks to hide an honorable business, any intelligent person can easily and correctly estimate the character of men who own or conduct saloons by their *sneaking methods* of hiding their business counters, their card tables, and their patrons behind high screens or walls erected between their liquor counters and the front doors and windows of their places of business. Would an honest man engage in any business that is so immoral, or so unpopular with the families of the men who patronize it as to need to be hid thief-like from public view?

Thousands of saloons have several *back rooms,* and a second saloon room and liquor bar, card tables, etc., back of the front bar, to which there is usually a side or rear entrance, over the door of which there is at many saloons a sign, "*Ladies' entrance;*" and in this room and at this back bar some saloons have *many female patrons*—all surely of bad character.

From the time when my attention was attracted to the saloon when I was a boy, on and on to the date of this writing, I have noticed that fully nine cases out of ten of shooting and stabbing of men occur at saloons; and nine-tenths of crime is the fruit, more or less direct, of the saloon. From the screen-hidden beer and whisky bars of these loathsome, unguarded pest-houses of immorality and corruption men with sin-stained hands, foul tongues, filthy mouths, and vulgar minds come forth, and go unrestrained into the public highways, parks, public conveyances, and private homes, meeting and exposing to immorality and degradation the wives, daughters, servant girls, and the younger sons of thousands of families.

These pest-house nurseries of immorality and villainy turn out into the streets and back alleys, when good citizens are sleeping, *thousands of intoxicated husbands and fathers* (*!*), who go to poor, sorrowful, miserable, wretched homes, and frighten, curse, beat (sometimes murder) wives and children that are weak and nervous from privation and toil for an awful existence. Crimes such as these are some of the fiendish fruits of the beer saloon. Its liquors are just as destructive of human reason, as those of the boot-legger. There is only one kind of alcohol, and it is some of this one kind of alcohol in any beer or whisky that intoxicates and destroys reason.

Blameless Alcohol.—Alcohol is entirely blameless, and all denunciations of it are *foolish.*

Nothing whatever not endowed with reason can be held morally responsible for anything immoral and wrong. Therefore, all attempts to transfer personal responsibility for the awful work of the saloon (meaning its proprietor, bartender, and their aids) is weak and silly waste of time. As well attempt to hold the murderer's *knife responsible for murder,* as to endeavor to hold liquors

responsible for any part of the crimes of the saloon. When a man with a gun in hand kills another, we do not try to make people believe that the bullet is responsible for the crime; and yet such effort would be fully as reasonable as to in any way excuse the saloon by attempting to cast responsibility on intoxicating liquors.

When a man kills another by the *use* of a gun, we do not attempt to hold the gun responsible for the murder; nor the powder that supplied the force; nor the bullet that entered his heart; but we hold responsible the man who pulled the trigger, and thereby caused the fatal bullet to go forth and pierce the victim's heart. The bullet *did kill* the man; but having—possessing—no reason, it is no more responsible for the killing than the man in the moon.

Only men or women can be held responsible for the fiendish influence and work of the saloon. Every man who in any way (by vote or otherwise) aided the proprietor of a licensed saloon in obtaining his license or permit, is a party to every immorality, offense, and crime of that saloon, and in some measure personally responsible. Every man who aided in any way to secure the issuing of that saloon license is a party to every wasted hour; to all the neglect of homes, wives, and children; to all the suffering, sorrow, and grief caused by that saloon. He is a party to every wrong, cruelty, and crime brought about by the *use* of intoxicating liquors sold under the protection of that license, and as really morally responsible to both man and God, to some extent, as the proprietor and bartender.

Guns and bullets are but instruments with which men are deprived of life; cards the instruments with which men are deprived of money. And intoxicating liquors are the instruments used by saloon-keepers by which they deprive men of money, respectability, reason, time, honor, liberty, and life.

Co-Responsibility.—The proprietor of the saloon, the bartender, and the dram-drinker are each co-partners in crime; and each morally responsible to both mankind and to God.

Reason and knowledge of the demoralizing, degrading, and reason-destroying effects of the dram, whether of beer or other alcoholic drink, establishes the personal co-responsibility of the saloon-keeper, the bartender, and dram-drinker; and they must each

share personally in the moral responsibility and punishment for all the evil caused by the *use* of intoxicating liquors. Neither the man who passes the fatal glass, nor the dram-drinker, can plead innocence along with the senseless, soulless gun and powder that sent the deadly bullet whizzing into the heart of a man, as guns, powder, and bullets have no knowledge of results.

How different from the senseless gun and powder is the man who, endowed with reason and knowing that intoxicating drinks are as sure to demoralize, damage, and destroy the welfare of man, as the bullet, though not so quickly; and yet the saloon-keeper, for the sake of a small sum of money, passes the fatal glass to the hand of the dram-drinker, who, to gratify taste or depraved appetite, and with knowledge of its degrading and destroying power, passes it into his own body. And thus the saloon-keeper, the bartender, and the dram-drinker, all knowing perfectly well that they are doing wrong, become each criminal partners in crime.

Saloon License.—During my three years' tour of many western states and five hundred towns, I made inspection calls on more than two thousand saloons, and carefully analyzed the character of many of their proprietors, bartenders, and patrons. And I called at hundreds of the private homes of the latter class, of both agricultural and factory towns, and saw their poor, half-starved, poorly-clothed, *miserable wives and children;* and I assert that there is *no tongue able to tell, nor any language capable of describing* all the awful, horrible, terrible, shocking, hideous fruits of dram-drinking—the consequent neglect, privation, destitution, vexation, abuse, poverty, and misery caused by legalizing the liquor traffic.

No moral man can go into two thousand saloons, as I have done, and study the character of their patrons; and to hundreds of the homes of such patrons, and *witness the poverty and suffering, without having his soul filled with pity and sorrow,* many, many times. And, added to all the privations and misery of these poor, suffering, wretched people, is the thought that the fiendish business of the men who demoralize and debauch their husbands, fathers, sons, and brothers, are *licensed and protected* by town, city, or state laws!

Some men say, in advocating the saloon license system, "Of two evils, choose the least." This rule may sometimes be good

policy in a business matter of dollars and cents, and concerning the individual only. But no man has any moral right to choose the evil that may bring damage and ruin *upon me or my sons and daughters.* No town or city council has any moral right to choose what evil may be inflicted upon the people of the city, as in so doing it *authorizes license, and protects men in violating a law of morality,* and any and all laws of morality are based on the laws of God. Woe be to men who authorize the violation of the laws of God! There is a day of judgment coming!

Reversing and overturning every principle and rule of right, a saloon license allows and authorizes the robbery of the poorest women and children of a town or city for money to make city improvements. The saloons derive or draw nearly all their support from the poor laboring men of their communities.

Wherefore any revenue or income received by a town or city from a saloon comes out of the labor of the poorest men of the town and vicinity, and is the *money needed at the homes of the poor* to buy food and clothing.

Therefore, any proposition to obtain money for city improvements by licensing saloons, is a proposition to make the weak men of the community—men poor and needy financially, and too poor and weak in resolution and moral strength to resist the temptations offered by a licensed saloon—is a proposition to make such men (the weak and poor) pay for city improvements.

More than this, it is a proposition to *continue the liquor traffic* authorized, legalized, protected, and defended. A proposition by which dram-drinking, waste of time, immorality, drunkenness, debauchery, prostitution, crime, and ruin of the bodies and souls of both men and women will be greatly increased.

The saloon license not only protects the saloon in its work of making drunkards, but also, by taking a part of the profits on liquor sales, makes it *necessary* for the proprietor to resort to contrivances, *schemes, and attractions* as public inducements, in order *to increase the number of his dram patrons,* and thereby make his business profitable. Therefore, the saloon license tax *forces* the proprietor of a saloon to *greater effort for customers,* and thereby largely increases dram-drinking, intemperance, and drunkenness.

As the city council authorizes and protects the saloon, and receives a part of its profits, its proprietor and the city council are co-partners in both the profits and the sins of the licensed saloon.

There are six thousand three hundred and thirty-five licensed saloons in Chicago, Illinois, demoralizing, debauching, and destroying thousands of her people every year.

I have seen scores of immoral *women* patrons in saloons, and scores of children eight to fifteen years old—many of these were girls—calling for beer, which they usually carried away in tin pails.

In my best judgment, the licensed saloon has absolutely no peer—no equal—in the extent of its robbery, crime, and villainy at the dawn of the twentieth century.

I believe that the saloon is a wholesale dealer in, and the largest contributor to, every sin mentioned in this book.

The licensed saloon is an unguarded, unfenced, open pest-house of immorality, and all its patrons expose themselves to corruption, vice, and debauchery; and a large per cent are soon ruined, morally, mentally, physically, and financially.

A license from any source, whether town, city, or state, permitting any person or firm to sell an intoxicating drink, overturns and reverses the sacred principles of Higher Law—the principles and rules of morality, honor, justice, duty, and right; and, instead of prohibiting wrong, protecting the weak, and punishing violators of law, it authorizes and protects men who entice weak manhood into pest-houses of debauchery and rob them, under the lying pretence that they give something of value for the money which they take from their weak victims.

Any license that permits men and women to engage in an occupation that violates any moral law, or principle of a moral law, *increases crime* and misery, by legalizing and encouraging persons that are weak morally (immoral persons) to engage boldly in the licensed business, and thereby brings moral, social, and financial loss and ruin to mankind.

The privilege of a license to conduct any business or occupation that is immoral always receives the hearty approval of, and engages in the licensed occupation, that class of men and women

who have the smallest amount of respect and love for moral law and the welfare of mankind.

Men who are strong morally, do not engage in any occupation that is so immoral as to require a license from a town or city council, on account of its bad character as a saloon. When God repeals his laws, because they are so much violated, will be *soon enough* to approve of a saloon license.

One Dram Intoxicates.—The demoralizing and degrading effects of intoxicating drinks on the body and mind begin with the *first glass,* and are the same as the effects of a dozen glasses, except in the amount or degree of effect, and produce absolutely no beneficial change in the health of body or mind; but, instead, *some amount of disease and demoralization* of both the body and mind of the dram-drinker. The effect is that of an *irritating* substance thrown into the blood and its circulation, producing an inflamed, unnatural and unhealthy condition.

The effect produced by only one glass is the *first degree of intoxication,* and the effect of each succeeding glass added to the effect of the foregoing glass, adds *another degree of intoxication,* and thus one degree is added to another, and still another, until the dram-drinker can no longer walk straight, and then people say, "He 's drunk." The fact is he was drunk (and degraded), in the first degree, from the effects of the first glass.

Let me illustrate: If the normal, healthy pulsations of a man's heart are seventy beats per minute, and they be increased by inflammatory disease to seventy-five per minute, the doctor says, "There 's some fever." Fever existed when the pulsations were increased one beat, instead of five, but the first degree of fever was so slight as to be scarcely perceptible. So, too, one dram produces intoxication—a diseased condition—but it may be so slight as to be scarcely noticeable.

Men call the effects of the first glass stimulation, but it would be far more proper to call it *irritation,* and still more nearly correct to call it intoxication, in its first stage. This may be a new idea to the reader, but it is scientifically true, and it is science that I propose to give my readers. The first drink produces the first degree of drunkenness, subsequent and enlarged drinks add higher

degrees of *mental and physical irritation* and debauchery, until the dram-drinker lands in jail, or sprawls on the floor, walk, or ground, or may be in a gutter, ditch or mud-hole. And following this degree come the drunkard's grave, and a drunkard's future hell, and all of his own free-will choice.

Drink for Effects.—In the beginning of the use of liquor a man drinks for the effects felt in the first degree of intoxication. By and by when his nervous system becomes accustomed to liquor, and is not so easily affected as at first, he keeps the effects up, and increases it by enlarging the size of his drams, and thus takes the second degree. And when he becomes accustomed to the second degree, he again increases the dram, and takes the third degree; yet a while, and by like means he takes the fourth and the fifth and the sixth degree.

After each succeeding dram comes a relapse, and the dram-drinker is *weaker,* more depressed, and feels increased need and desire for a stimulant, and he takes another dram, and perhaps a larger one; and, in the course of time drams become both *more frequent and larger,* and the man more and more unhappy. But he continues what he considers moderate dram-drinking, on and on, until he begins to break down physically. His nervous system weakens, and he is no longer the strong man that he once was. A small dram would now have the effect that the large one did have, but, owing to his failing strength, lower spirits, and more depressed condition of body and mind, he now feels greater need of stimulation, and instead of reducing the size of his drams to correspond with his reduced and failing strength, *he increases both the size and the frequency* of drams, and thus the degrees of intoxication are increased, and, in the course of time it becomes generally known that the man who, for many years was considered a moderate drinker, has been *"dead drunk"* many times. And, usually, it is only a question of time how soon his body will occupy a drunkard's grave.

And no man can say that he is still safe, as physical decay is not confined to old age, but may occur at any time; therefore, the moderate dram-drinker is in great danger of being destroyed by this *downward period* at any time between boyhood and old age.

Personal Rights.—Some men seem to believe that dram-drinking is one of their so-called *personal rights.* This is a sample of immoral ignorance. If there were but one man—one human being—on earth, he would have no moral right, and no personal or individual right, to injure himself in any way, as no person has a right to do wrong to anybody—and any person is somebody.

Nothing whatever that injures or endangers either the individual himself, or other people, is a personal right. The wearing of clothing and the eating of necessary food, and the drinking of water, are samples of inherited personal rights. But the eating or drinking of anything that destroys or endangers the manhood of him who eats or drinks, *is wrong,* and a trespass on genuine personal rights.

Men have no better moral right to endanger or damage themselves morally or physically than they have to damage other people. Perceive, the principle of right applies alike to all persons. I am a person; therefore, have no right to endanger or damage myself.

To prove the correctness of these assertions, measure the conduct of a drunkard by the standard or measure of right, which I have given, and see whether or not his dram-drinking is in harmony with *reason, truth, justice, duty;* these are the elements of right. Right is freedom from error or wrong. Measure his deeds and see whether they are free from error or wrong.

Self-Denial.—The neglect of doing duty is as really immoral as doing wrong; and the neglect and failure to make so-called self-denials is immoral and seriously wrong.

At first thought, and without more careful and analytical consideration than most men give the subject, personal self-denial in loyalty to moral law, is thought to be a profitless sacrifice for the benefit of somebody else in whom the self-danger is not much interested. But a careful study of the subject will convince any reasonable man that it is a *mutual* and very profitable sacrifice.

Self-denial, though nominally for the benefit of other people, is the price that a man pays for the protection of *himself* and a whole community against an evil.

From a very narrow and erroneous view of this important

subject, a self-denial is supposed to be a generous sacrifice of some personal right for the benefit of somebody perhaps deficient in good judgment and moral self-control, and a matter of little or no personal interest or benefit to the sacrificer. But, viewed from a broader and more comprehensive standpoint, we find that any self-denial of any evil, or anything fruitful of evil, for the benefit of others, is, in fact, the *low price* that a person pays in *good example,* to protect a whole community—the entire public—against the evil fruits of something, the benefit or pleasure of which (if any) are sacrificed.

And we find that a man, in considering who may be benefited by his self-denial for the welfare of others, must include *both himself and family,* and his father, mother, brothers, sisters, and friends; as any and all these may be a part of the community and people protected by his self-denial. In his beautiful example of so-called self-denial may be the restraining power that will *save his son from the intoxicating glass,* or *his daughter from the horrible life of the wife of a drunkard.* But even if the self-denyer has no blood relation, the protection to himself, and the good influence of his beautiful example to the community, and the money and time saved from worthless and profitless investments in any immoral habit, would pay ten thousand per cent interest on the low price paid in self-denial.

In fact, he has lost absolutely nothing by his self-denial, except misery. Every immoral habit on earth detracts, diminishes, and greatly reduces human happiness and welfare. Every immorality mentioned in this book greatly reduces the welfare and happiness of mankind.

Christianity and Christians.

(Second Largest Class.)

CHRISTIANITY, the religion of Christians, is an endless chain of divine laws, principles and rules to govern, morally and by love, human thoughts, opinions, belief, affections, and love, linking and binding together every interest and duty of mankind, with regard to both God and humanity. An endless chain of divine laws un-

folding and establishing the principles and rules of right, and showing *man's whole duty to both man and God.* The links of this chain are Biblical laws and principles and rules of moral laws, and the violator of any one of these breaks a link of this endless chain, which represents the laws of Christ, and becomes liable to divine punishment.

The divine moral laws, principles and rules composing the sacred links of this Chain of Christianity, are the teachings and commandments of Christ, as recorded in the New Testament Scriptures.

Every law and principle and rule of moral law represented by the links of the Chain of Christianity is in harmony with the will of God, and in accord and harmony with enlightened human reason.

Christianity accepts the Old Testament Scriptures as God's revelation of himself and his works and laws by inspired prophets. And the New Testament Scriptures, as from Christ, the divine Son of God, and his inspired apostles, and Christ as the only source of salvation, and the only Savior of mankind.

Free moral agency or moral free-will power, or man's moral freedom of will and choice between right and wrong,—between morality and immorality, is the absolutely necessary fundamental, foundation doctrine of Christianity, and the Christian's religion; because, if a man is not morally free, he would not be morally responsible to any power, either on earth or in heaven.

Thus, both the Scriptures and Christianity hold that every person is accountable to God for every entertained evil thought, and for every evil word and deed, up to the full extent of his and her mental capacity and opportunities of knowing,—not merely up to the measure of their knowledge, but to the extent also of what each could have known by reasonable effort.

Christianity is a system of life, thought, affections, and deeds, all in harmony with what Christ teaches,—a system of moral government, under which the Christian is inspired and incited to moral deeds more *by love* than by constraint of law or duty.

Being influenced mainly by love for the principles of Christianity, the Christian is incited to action, moral conduct, and deeds, by *inspiring love* for the beautiful, benign principles and rules of morality, including love of God and all obligations to him. In other

words, the Christian's mind, will, thoughts, opinions, belief, affections, and love concerning questions of morality, are all in accord and harmony with Christ's teachings; wherefore, a Christian's thoughts, opinions, belief, affections, love, and deeds are all in accord and harmony with his free-will and choice. *No slavish obedience to law.* Perceive, reader, that when this is true, the Christian is a free man, or a free woman. And in this matter of freedom, the Christian differs widely from the average moral man and woman.

The unchristian man is governed mainly by the laws of men, morality being largely a matter of business consideration; but the Christian is governed mainly by his *affections and love for God and his laws.* And herein are the affections and motives of the Christian denomination vastly different than those of the moral denomination.

Thus morality on the part of the Christian is far more the work of inspiring love than with the moral man. That this assertion is absolutely true, I have seen demonstrated and proven more than one thousand times during my three years' tour of states, just now closing.

Head and Heart.—Any ordinary business matter is a work of the head—the intellect, the affections not being involved. But any work of Christianity concerns and involves both the intellect and the affections. And this explains why unchristian people do not feel more inspiring interest in Christian work.

Christianity results from getting an individual's intellect, mind, will, thoughts, opinions, belief, and *affections* all in harmony with the New Testament Scriptures. One's opinions, established belief, and affections incite action and conduct that unfold and establish the individual's character, and direct the character of the deeds of his or her life.

Wherefore, if Christian parents were to aid their children in character-building, beginning as soon as the child knows the meaning of a few little words, and by loving lessons of Christ and his amazing goodness, mercy, and love, get the child to comprehend who Christ is, and what he has done. Proceeding, get the little child to believe in and love Christ, as the greatest friend of mankind. And by continued lessons of Christian doctrine, principles,

and rules, steadily increase the child's belief in Christianity and love of God. Thus, the child would grow in Christian grace. The Holy Spirit would do any spiritual work that belongs to the Holy Spirit, and, being a child of God, a genuine Christian before the age of accountability, there would be no need of repentance and conversion. A child so aided in the building of its character would be *heartily Christian,* and proceed in its childly way to exemplify its Christian belief and love.

There is radical, awful wrong in the time, sort, amount, and manner of aiding the young child in building its character.

It is remarkably grossly, yea, outrageously, wrong that the devil should get control of little children, and full possession by the time they arrive at the age of accountability. Nothing less than wicked and criminal parental neglect to properly and timely facilitate and aid the child in building its character, could result in any such necessity as that of surrendering the child to Satan, when or before it arrives at the age of personal accountability to God for its deeds. It 's far, far more than a shame; it is a far-reaching, criminal wrong, that these little ones, of whom Christ says, "Of such are the kingdom of heaven," are turned over to Satan at or before the age of accountability.

They were God's children, entrusted to your care, and if they are not still his, at the age of eight or ten or twelve years, it is because parents have been neglectful of sacred parental duty, else Satan could not have captured them.

The moral and religious character of any sane child can be established, and ought to be, by the time that it is ten years old. And every sane child of Christian parents ought to be thoroughly Christian and received into the Church of its choice at that age. Supposing that Christian parents have done their duty, the child at the age of ten years is as really Christian as they; and to bar it from membership in the Church of its choice, at this age, is to surrender it to the old devil—Satan. In other words, it is a confession that the child belongs to the kingdom of Satan, instead of the kingdom of Christ on earth.

I have heard several old faithful Christian workers state that they did not know when they were converted; and that they did

not remember when they began to pray and reverence God. And I have considered this subject in the light and spirit of the teachings of Christ, and am convinced that a large per cent of every Christian flock ought to be of just such Christians.

Mother's Knee.—The mother's knee is the place where the Christian character of children ought to be molded and established for life. It is the place where, above all other, the child's mind is most easily influenced, and its affections most easily reached, controlled and directed for lifetime. Every mother's knee and lap ought to be made sacred to the memory of her children by the many hundreds of little lessons about our blessed Savior Christ and his love, affectionately recited to the little ones while on her knee.

O, mother, the little child and your knee—your lap—afford you an opportunity for doing good, that ought to be appreciated and valued more highly than it would be right to value any man's property, wealth. While fondly sitting on your knee, the child's mind can be greatly enlightened and filled with holy and elevating thoughts, opinions, belief, affections, and love. Its free-will can there be turned bitterly against everything that is immoral and bad. Your sacred privilege is one for which either one of many women of great wealth would gladly give one-half her fortune. O, how people fail to appreciate their blessings and opportunities, for both this world and heaven!

Would you, mother, like to have your loved ones insured against the fiendish saloon, or any other hateful thing or wasteful habits? You can, without a dime. The safest, best and most reliable insurance against these and all other evils, you can secure without money, by frequently taking the little ones upon your knee, and doing your whole, entire duty, as stated herein.

Shameful and awfully wicked to neglect to timely and fully aid little children to build thoroughly Christian character between the age of two and ten years; and, then, after eight years of neglectful parental duty, turn the child over to Satan. Poor child, much neglected during the period in which it is rapidly building its life-time character, and then excluded from Church membership, it is started out on its earthly career of cares and evil temptations, told and feeling that it is a sinner taking the risk of sickness,

death, and hell. The poor child, depressed to some degree by the thought of its sinfulness, soon becomes accustomed to its risk of death and hell, and naturally decides that sinners of its own sex and age will be its most congenial and agreeable associates, it seeks such more than Christian companionship, and becomes confirmed in its rapidly forming and maturing opinions, belief, affections, and ways.

School and Church.—The common, general custom and rule of parents at Protestant homes of depending on the Sabbath-school and the Church for the conversion and Christianizing of their children is unchristian and entirely contrary to the letter, word, and spirit of Bible Christianity.

Seven days in one week; during each of six of these the child is building its life-character, and using as much (usually far more) unchristian material, than Christian. Wherefore, it is absurd and wicked to depend on the Sabbath-school and the Church to build as much of the child's character in a *few hours* of one day out of seven, as is built during the six days of the week.

And the natural consequence of this entirely unreasonable expectation (or neglect of duty) is that, of children whose parents depend on the Sabbath-school and the Church—on Sunday services —for the Christianizing of their children, few, very, very few, are Christian when they become grown men and women.

And the next awfully disappointing hope of Protestant parents is that their grown sons and daughters will sometimes be converted at a Church revival-meeting, where there may be scarcely *one* chance out of one hundred that they will be so converted.

The fact is, the private home and mother's lap and knee are far, far the more favorable places to convert and thoroughly Christianize children.

As to the Sabbath-school and the Church. These are Christian organizations of the highest merit, and are doing vast good. These *aid mothers* in their work of Christian character-building, and encourage and continue inspiring interest in active Christianity, after the child has grown too heavy for its mother's lap and knee, and still on and on, long after faithful mothers have been crowned with glory, in endless eternity.

But about the father. There is no power nor authority on earth that can excuse him from a proper part of the great responsibility and work of timely and abundantly aiding his little children in building Christian character, and becoming thoroughly Christian by the time that they are ten years old. Wherefore, he must heartily aid his wife in supplying moral and Christian building material, and in molding the character of their little ones.

And any parents who excuse their neglect of this most sacred duty to humanity and Christianity, put a higher estimate on the importance and value of the worldly affairs of this life than on their obligations to God, and the value of a happy eternity.

Inciting Motives.—Christianity adds several vastly important, stimulating, elevating, and highly inspiring motives for being both moral and Christian. First, to please God; second, to be saved; third, to be reunited with Christian relatives and friends in heaven; fourth, eternal and happy future life. Thus, Christian belief, faith, and hope gives the Christian class far, far more to live for than is offered by the motives of the moral class.

The moral class are living for this life of seventy-five or eighty years only. *How little that is!* The Christian is living for an everlasting and happy life, after this short one. *How long that is!* Supposing that a member of the moral class should be successful in all his motives, and accumulate great property wealth, and live sumptuously in a vast, commodious mansion on and on to the age of one hundred years, and then die as a moral man without any reasonable hope of future happiness. O, how short and how *little consequence* his life of only one hundred years, compared with the everlasting, endless life of constant joy in the presence of God, and *reunited* with loved ones!

Let me assure you, reader, salvation and the joys of heaven, at the low, small price for which God offers them, are cheaper than section farms at *five cents* apiece.

In view of the Christian's entirely justified belief, faith, and expectation of everlasting life; reunion with loved ones, and endless happiness, in the glorious presence of God the Father, and Christ, our Savior, and all as *real,* conscious, and intelligent future

life and existence, as the present life, in view of these things, *either* one of several Christian motives is of greater importance than all the motives combined that stimulate the unchristian classes.

As everything good is counterfeited, there are base counterfeits and frauds on the Christian class, but not more numerous than of the moral class.

The standard *measure* of the Christian is conformity to *reason, truth, justice, and duty.*

"Where is Heaven?"—An old infidel at a hotel in Wisconsin asked me: "Where is heaven?" I told him, in answer, that the universe is as endless as eternity—that there is no limit to space; and assured him that in limitless, unlimited, endless space there is plenty of room for heaven; and for a hell, too, large enough to hold all the skeptics and infidels of *all the centuries.*

The fact is the universe or space is, so far as we know, as limitless as eternity is endless. Astronomers inform us that it is ninety-five million miles from the earth to the sun; and the demonstrated correctness of their estimates, as shown by their calculations on eclipses of the sun and moon, justify belief in their mathematical skill.

Estimating the size of the world at eight thousand, three hundred and thirty-three miles in diameter, there is room enough between the earth and the sun for eleven thousand and four hundred worlds. Room enough for a string of eleven thousand and four hundred beads, each the full size of this world.

And another string of eleven thousand and four hundred world-beads could be stretched out towards the north, and another towards the east, and still another towards the west, and there would still be plenty of space for endless strings of world-beads. And yet the infidel asks, "Where is heaven?"

Heaven is a *place* located somewhere in the unlimited space of the universe; and there are millions of wireless mental telegraphs operating between heaven and earth.

A man in Iowa who had violated a law of God prayed for pardon and received a wireless dispatch which fully answered his prayers. In a dream (or a vision) he saw three or four small privies standing in a row a few feet apart. Each of these had

been recently moved in the same direction a few feet—just far enough to fully uncover the filthy vault or cellar below it; and the vaults were covered by tight floors recently made of new lumber. And he saw himself comfortably seated in a small horseless carriage which moved along carrying him directly over each of these new floors, and stopped on the last floor, squarely over the vault.

This wireless dispatch revealed to him the unclean, offensive, and odious character of his sins—as viewed in heaven; and that they are pardoned. Also that his sins were *numbered*— each privy-vault representing one of his sins.

And the Bible teaches that there is book-keeping *in heaven.*

LOVE AND HATRED.

Nature, Association, Companionship, and Co-work of Love and Hatred. Hatred the Servant of Love. Measures of Right; Education and Love, etc.

WE are in a world of *opposites*, as, day and night, light and dark, black and white, bitter and sweet, good and bad, morality and immorality, virtue and vice, honor and dishonor, God and Satan, Heaven and Hell, right and wrong, and withal, love and hatred.

We can, sometimes, get the best, clearest, and most definite knowledge of things by contrast. Let us study the nature of love, hatred, right, wrong, etc., from the standpoint of contrast, and right estimations.

The chemist can analyze water by decomposing it into its elements of oxygen and hydrogen; but can go no further. We have compound feelings, but love and hatred are at their last analysis. These the chemist can not analyze.

Love and hatred are the two most powerfully inciting mental passions, the sentiments of which largely govern mankind, both for weal and for woe.

Love (see page 69), is a passion—and a passion is a feeling or emotion by which the mind is swayed or affected; a deep or strong disposition or working of the mind; a strong attachment by that which commands admiration.

A sentiment is a particular disposition of mind as regards some person or thing; a thought prompted by passion or feeling.

Love, in the somewhat comprehensive sense, is an affection of the mind excited by merit and worth of any kind; by beauty, delight, and pleasing qualities; as, by mercy, kindness, benevolences, charity, and by such qualities as render social intercourse most agreeable.

A man's fancy, likes, esteem, friendship, and admiration are all tributaries to his love; and these increased and intensified, may develope a spark of love, which, if fed and fanned by continued

manifestations of whatever is approved by his measure of right, may become a burning, ceaseless flame of love.

Love, in the case of consanguinity (blood-relationship), is natural, and not based on any kind of worth, merit, or excellence. Parents love their children, even though the latter be void of merit. This kind of love is instinctive. The infant is loved before it is old enough to display any sort of merit. Such love is as strong among domestic and wild animals, as in human beings.

Love begets eager desire for possession; as, of things; and for association and companionship; and to benefit persons whom we love. And inspires earnest, determined desire to promote the welfare, and to secure the success, of any cause which one's right-measure approves as right.

Love, based on an authorized measure of *moral* right, is uncompromising with wrong, and never willing to surrender the object of love; nor to license that which one's right-measure says is not right. Such love is conformed to and in accord and harmony with the genuine Christian's highest conception of the beautiful character of God.

There are different kinds of love; as, moral love, immoral love, and Christian love. Moral love is based on authorized measures and estimations of right, and is righteous. Immoral love is based on wrong measurements and wrong estimations of both right and wrong, and is bad, wicked, and sinful. Christian love is based on authorized measures and correct estimates of right and wrong, and of Christianity, and is best of all love, as it includes in its scope and devotion both God and humanity.

Love determines what a man's character is—whether it be good or bad. No man is neutral on questions of morality and immorality; nor as to Christianity. Every right-minded man is for or against—he either loves or hates, and a preponderance of love for right, honor, morality, virtue, etc., gives him a good character; but a preponderance of love for wrong, gives him a bad character.

Love to be moral, must be regulated and judiciously governed by one's best reason; and reason, too, must be governed by special moral education. But instead, reason often yields to the dictates of

blind passion—to love based on error, misinformation, and indifference, or ignorance of the true character of the object loved.

Hatred, from the verb hate, is worth more study than is given the subject by nine hundred and ninety-nine men out of one thousand. Hate is great or extreme dislike and aversion. To hate is to regard with extreme and active aversion or dislike, combined with ill-will or malignity when the object is a person.

Hatred, then, is a sustained or established feeling of bitter aversion or dislike, generally combined with a desire to injure, destroy, or get rid of the object hated. Hatred is enmity.

Anger is sudden and brief. Hatred is lasting, and in some cases seems to be anger modified, continued, and made permanent.

Malice is very different than moral hatred, as it involves the willful, active, intent to injure a person or persons, without a right motive.

Spite is petty malice, which delights to inflict pain, and to do sneaking, cowardly damage.

There are different kinds of hatred, as of love. I refer definitely to three kinds; as, moral, immoral, and Christian. Moral hatred is based on authorized measures and estimation of right, honor, morality, virtue, etc., and is righteous. Immoral hatred is based on wrong comprehension and wrong estimation of both right and wrong, and is malicious, spiteful, wicked, and sinful. Christian hatred is based on authorized measures and estimation of right, and of Christianity, and is righteous.

Thus, hatred is not wrong when directed judiciously against *wrong.* Anger, even, is a virtuous emotion designed to intimidate and restrain wrongdoers; but owing to human weakness, it is often allowed to dethrone reason, and commit sin.

In the Scriptures anger is frequently attributed to God. We are told that our Savior on one trying occasion, looked round upon His enemies in anger. (See Mark iii, 5.) "And the Lord's anger was kindled the same time, and He sware, saying." (See Num. xxxii, 10-13.) And we are commanded "Be ye angry, and sin not; let not the sun go down upon your *wrath.*" (Eph. iv, 26.)

Wrath is violent anger; vehement exasperation or indignation —extreme passion, such as may dethrone reason and do wrong.

Hatred is the natural human feeling of anger modified and changed into a permanent state of feeling toward the object or cause which arroused it.

Hatred, to be right, must not be selfish; and must be restricted to opposition to whatever is not right—resistance to wrong, immorality, vice, and sin. Hatred directed against that which tends to corrupt, demoralize, and degrade humanity, is right and moral. But any hatred that is largely selfish, and directed against mankind, is wrong, immoral, wicked, and sinful; and forbidden.

But it is not because of any goodness or merit of the wicked man; nor because he does not deserve severe punishment, that the authorized measures of right forbid and restrain moral hatred from inflicting personal punishment upon evil doers; but because we are commanded, by highest authority, to love our enemies. Wherefore we must not allow moral hatred to become immoral and inflict unauthorized punishment upon the bodies or limbs of the wicked. Personal punishment must be left to and directed by laws duly enacted for the punishment and restraint of evil-doers. But the truly moral man, and the Christian, must and do hate evil, and direct their hatred to resist and stop, or destroy, the evil works, ways, and influences of the wrong-doers.

Hatred of wrong, regulated and governed by right, is righteous, and *ought to be cultivated* and developed along with love of right, in the head and heart of every child, from the time when it knows the meaning of a few little words.

But reason and right must govern and direct the works of hatred, as when either love or hatred is allowed to become the master of one's better judgment, there is great danger that wrong will be done. Reason and right must keep the mastery of one's thoughts and feelings.

Hatred is sentiment engendered in the mind against that which opposes the object of one's love.

Both hatred and love are the active, energetic, inciting, and

inspiring mental fruits of man's comprehension of right and wrong, of morality and immorality, of virtue and vice, of Christianity and infidelity, and increase in degree and intensity (for right or for wrong), love keeping in accord and harmony with the character of his learning — the greater his ignorance of the beauties and beneficence of right, the more intense his love of wrong; and the clearer his comprehension of right, the greater will be his love of right, and his hatred of wrong. Hence, the higher and nobler one's conception of God, the more he will hate the devil.

Love is the principal—the stronger and controlling and governing passion of the human soul. Hatred is the faithful *servant* and soldier of love, and always ready to resist opposition to that which one really and in fact loves.

But in the case of active, determined resistance to the object of one's affections, love and hatred become, as it were, active, energetic co-partners, each passion working to secure the defeat of opposition to the object of love.

These are the two most excellent, and, when based on right conceptions of right, the most charming faculties of mankind—love, in its normal state, the most powerful of all forces to induce men and women to *do right;* and hatred the ready second and defender of whatever cause or thing loved.

I will never forget the beautiful, because significant, sentiment expressed in the answer a young lady, at Webster City, Iowa, gave when I asked her whether or not she had ever been in love. She said: "Yes, *always* in love." Nor will I forget what I heard a young woman say at Springfield, Mo., last spring. She was in conversation with a young man who propounded a question as to whether she was capable of ardent love, when she replied promptly, and with excellent significance, "Yes, sir, I can *love,* and I can *hate,* too."

It is scarcely probable that either of these young women fully comprehended the exceptional and extreme beauty of moral principle and sentiment expressed in their few words. Learn to love whatever is right, and to bitterly *hate* everything which is wrong.

But as stated, both love and hatred may be right, moral, and

commendable; or wrong, immoral, and reprehensible. In any special case the character of each will be the same—love governing the character of hatred.

Of these wonderful faculties and passions of the human mind, moral love is kind, generous, forgiving, and non-combatative; while hatred is stern, soldier-like, and combatative, and when needed, comes quickly to the defense of love, and says to him who dares to trespass upon that which is loved, "Stop, sir, love is right, and I 'm here to defend it."

Behold the wonderful marvelous wisdom of the Creator, in endowing man with these two remarkable passions which, though as different as day and night, yet, when aroused, work in perfect harmony for the accomplishment of the same results. Thus, moral love stimulates and incites action by admiration of *right,* works for morality, while hatred stimulated by *dislike* of wrong and immorality, works against wrong and immorality—which is working indirectly for right and morality. And thus, love and hatred are co-workers for right; or, in the case of immoral love, are co-workers for wrong.

Both these passions are good, when not degraded, demoralized, and perverted by a preponderance of immoral learning, wrong comprehension, and evil influences. They are endowments designed to better enable us to deal with right and wrong. Love to stimulate, encourage, and promote right. Hatred to engender and stimulate dislike and active resistance to wrong—co-workers for the welfare and betterment of mankind.

Moral love, and especially, Christian love, based on and supported by such high and sacred authority as the Bible, is stronger, more steadfast, more patient, and more enduring, than love not based on and supported by a high standard of moral authority.

Moral hatred—the co-partner of moral love, is no less ardent and determined than immoral love; but is tempered and regulated by authorized measures of right, and so is directed not against the individual, but against his evil influence and works; while immoral hatred is neither governed nor restrained by any authorized measure of right, and is spiteful and malicious, and directed against

moral and Christian men, whom, in its unchristian, malicious, wicked, and sinful wrath, it often murders.

A man's love is based on his measurement, comprehension, appreciation, and estimate of moral right, hence those things which a man esteems most highly, whether they be good or bad, beget his love and determine his character. A very low estimate, small esteem, and little appreciation of right, never fail to beget immoral love, and give the unfortunate individual a bad, positively bad character. But in the case a man uses the authorized standard —authorized measures—of right, his love will be moral, and his character will not fail to be *good*. But love based on a man's unauthorized, self-constituted, and self-sufficient authority, will be immoral, and impart bad character in ninety-nine cases out of one hundred.

Love and hatred, as of conscience (see page 60), are both faculties of the mind, subject to influences of learning; and sure to be immoral whenever and wherever an individual's moral education is defective, or not sufficient to overcome the immoral influences to which the person is subjected. Both love and hatred are based on such comprehension and estimation of right, as one's special moral learning has given; and whether right or wrong, depends on the character of the learning on which they are based. Therefore learning to produce moral character, must be largely and specifically moral, else love and hatred will be immoral.

Love of anything not right, is perverted love, and is wrong, wicked, and sinful.

Proof of Love.—Excellent proof of the existence of a man's love, whether it be moral or immoral, is his *hatred* of opposition to that which he says he loves; as, both love and hatred always exist on questions pertaining to right and wrong, and are nearly commensurate—equal.

If, then, a man loves right, he hates wrong; if he loves virtue, he hates vice; if he loves morality, he hates immorality; if he loves honor, he hates dishonor; if he loves temperance, he hates the saloon.

Hatred is also evidence of the quantity of a man's love. If his love is strong and active (as is the character of love), hatred

will be correspondingly strong and active; if only lukewarm (a sort of chilly liking), hatred will be likewise; if indifferent, there is, in fact, *no love.*

Indifference and Love.—Can love be indifferent? No, love is never indifferent. But there are many indifferent men. On what does the indifferent man base *his* love? (!) which is, perhaps, as strong as homeopathic chicken-broth, of which I have thought; and which, if made as per following directions, will fairly represent the moral force and efficiency of an indifferent man's love: Put an uncovered kettle on the stove, fill it full of water, hang the *skeleton* of a chicken in the sun, where its shadow will be upon the water; boil this *shadow* for thirty minutes; then add half a teaspoonful of common *soda.* Let this chicken-broth stand in a cool place one hour; then add arctic ocean ice until it is *nearly* as cold as the indifferent man's love, and this homeopathic chicken-broth will be as ready for use, and as strong as an indifferent man's *love.*

Some men seem to imagine that they love God, and need to be undeceived. If any man believes, thinks, or imagines that he really loves a principle, cause, object, or thing, but is not active in opposition to the enemies of that which he thinks he loves, he is deceiving himself, or allowing the devil to *fool him.*

Be not deceived and led to believe that any person loves either right, honor, truth, virtue, morality, God, or Christianity, if he does not prove it by his hatred of wrong, dishonor, falsehood, vice, immorality, the devil, and infidelity. A man is a fraud, a hypocrite, a pretender, and described on page 183 (top half) who pretends that he loves God and right, but does not prove by his works, that he hates Satan and wrong. Every one who loves God and right, hates Satan and wrong.

As every man's love is based on any such measure and estimate of right, as he makes use of; and as love is the inciting power which regulated to some extent by reason, governs will and conduct, it is a matter of greatest possible importance that every man and woman be provided with and use *authorized* measures of right, upon which they may *safely and wisely* base their affections and *love,* for life and eternity.

Right Measures.—Right measures of right are necessary to create moral love. The basing of love on wrong measurements and consequently wrong estimates of the value and excellence of right, is a primary cause of a vast amount of wrong. A standard of right—an authorized measure—is the only correct way to determine what right *is,* and what *is* right.

But the word right has, sometimes, reference to scientific right, mechanical right, etc.; but as used in this article, it usually has reference to right in matters of morality, in the moral sense; as in accord with reason, truth, justice, and duty. This sort I call moral right, and is the kind of *right* most referred to in this article.

A yard-measure applied to a piece of cloth, is a test of length. A right-measure is a test of merit; its use shows whether a thing, or a cause, is right, or not. When applied to a man's thoughts, emotions, conduct, words, deeds, works, and influence, any of these not in accord and harmony with the authorized right-measure is wrong.

Right is the measure of right; but how can a man measure and correctly estimate anything, and know that it is right, if he does not have and use the standard measure of right? Surely he can not measure right without the authorized right-measure. He can no more measure right, correctly, without a measure, than a merchant can measure merchandise, without measures.

Believe me, right is the only measure of right, and whatever does not measure up to this standard, is WRONG.

No man without the use of the authorized standard, can determine what is right except he be an embodiment of right—himself absolutely right—and we know of no such men.

We know that a stick thirty-six inches long is the correct measure of one yard, because a measure of this length is authorized by State and government laws, which are highest authority on such matters.

If, when measured by this thirty-six-inch authorized measure, a piece of cloth measured thirty-six inches, we *know* that it is one *yard.* But in the case the measure was thirty-three or thirty-seven inches long, more or less, the measurement could not determine

either the amount of cloth, or its value at one dollar per yard. The measure must be the authorized standard—itself correct and *right.*

Authorized measures of moral right are no less necessary in determining what is right in a moral sense and in estimating a man's thoughts, emotions, sentiments, love, hatred, conduct, deeds, works, and influence than commercial scales and weights in commerce. And such measures we have in the Scriptures. These are the divinely authorized and established right-measures found in the direct commandments, and in the general Biblical principles—these are the only authorized and correct test measures of whatever is right. These commandments, and principles in accord therewith, are accepted as highest authority by men and women who are doing more work than all others to promote and popularize right, and to benefit mankind in all parts of the world.

If a man will not accept the Bible as the highest source of authority on all questions of moral right—of morality, virtue, honor, etc., it is useless waste of time and wrong to parley and dispute with him, as he has the audacity to, and does, criticise God, and puts his judgment and his unauthorized and crooked measures of right, up against the Almighty; and is too self-conceited, self-sufficient, and narrow-minded, to consider intelligently anything that either man or God can say to him. I have talked with many such men and found them grossly ignorant and desperately wicked.

Measuring, or trying to measure right, without these authorized measures, is like trying to measure merchandise without measures, scales, or weights; as reasonable to try to cut a yard of cloth off a bolt, by the use of a measure of unknown length. The result will be wrong and the man who thinks that his measure is right, will be deceived. In the case a merchant gives you fifteen ounces of sugar for a pound, how can you know that it is not a pound if you do not know what constitutes a pound? Or, if he gives you thirty-five inches of cloth, can you know that it is not one yard if you have no authorized measure of a yard? No, you can not. Perceive an *authorized* measure of right, or right-measures suited to use in any case, or cause, are absolute necessities in deciding whether or not right prevails. We need no measure of wrong, as,

if a thing or cause does not measure up to the standard of right, we then know that it is not right, and whatever is not right is *wrong*.

We can no more correctly measure and estimate what is morally right in a thousand differing cases and conditions, by a defective incorrect system of measurement, than one can weigh groceries correctly on scales that are not balanced. Scales out of balance and giving thirteen or fourteen ounces of sugar for a pound, would misrepresent the value of the sugar supposed to be weighed; and a yard stick thirty-eight inches long would misrepresent the value of cloth supposed to be measured, and the merchant using the unauthorized yard measure, and the unbalanced scales, could not correctly measure either cloth or sugar.

Millions of men have never sought either earnestly or successfully for authorized measures of right and have none.

What would be said of a merchant who uses no authorized measures of quantity or weight—no yard measure, no scales, no half-bushel, no peck, no gallon, no quart, and no pint measure, and who, inspired by self-conceit, and ideas of self-sufficiency, cuts off a piece of cloth and says this is one yard; fills a small paper bag and says, this is one pound; dumps potatoes into a box and says, this is one bushel; half fills a cup or pail with molasses and says, this is one quart. There is a standard—an authorized measure—for each of these, any variation whatever from which would make his estimate wrong; and he would wrong himself when he gave too much, and his customers when he gave too little; and would wrongfully misrepresent the correct and authorized measure of yard, pound, bushel, quart, etc., and fully nine men out of ten would say that this merchant is foolishly guessing at things, and yet nine men out of ten are guessing on questions of far greater importance to humanity than yards, pounds, and bushels of merchandise—they are guessing on questions of theology and moral right—and basing all their affections, love, and hatred on the results of their unwise and reckless guessing.

It is my earnest desire to impress upon the minds of readers the fact that there are other measures than those for measuring merchandise—measures not made of material, not of matter, but

of moral principles and rules—measures which, when applied to thought, sentiment, words, deeds, works, or to love and hatred, quickly show whether these be right or wrong.

These are measures of things and considerations of greater value than any man's money. Measures with which to measure what is right, in a moral sense. Measures to be learned and carried in the mind, to regulate human conduct. Measures which, if studied as diligently, learned as well, and applied as earnestly to regulate human conduct, as are the measures of commerce, would restrain and keep every man from injuring, in any immoral way, either himself or any other person.

The genuine Christian (see Christianity, pages 211-213) finds his measures of right in the Scriptures. Every Biblical commandment is a highly *authorized* measure of right; and every moral principle taught by or in accord and harmony with Biblical commandments, is an authorized measure of right. As surely as a stick thirty-six inches long is the authorized yard, so every Biblical commandment, and every principle and rule given in the Scriptures for human guide and government, is a divinely authorized measure of right—a right-measure.

Of these correct measures there are not only ten, but many, many more than ten. Search the Bible for them. I give here only two; apply these and see whether or not you are right.

"Thou shalt *not* take the name of the Lord thy God in vain." "Thou shalt *not* covet." These measures show that profanity is *not right;* and that to wish for things which belong to another person, *is wrong.*

The Christian's love is based on such thoughts, sentiment, conversation, conduct, deeds, works, and influences as are proven to be right by the test of *Biblical* measures. Wherefore the Christian's love, and his hatred, are moral and *right.* When love is right, hatred is right; as, hatred is the concomitant and co-worker of love.

The moral man (see page 148), though he may not accept the Bible for one-thousandth part its worth, gets his only well authorized measures of morality from the Bible—from its beautiful commandments; its denunciations of immorality; its advocacy of virtue;

and its golden rules. So far only as the moral man's measures and estimates of right and *morality* are in accord and harmony with Biblical commandments and principles, his *love* will be *moral.* But as the so-called moral man does not generally accept and use the Scriptures as his measure of right, and his guide, some of his measures of morality are unauthorized, and at variance and war with important and sacred Biblical principles; and some, at least, of his love, and a corresponding part of his hatred, are wrong, *immoral,* and wicked. On my several years tour of States, I talked, face to face, personally, with thousands of men professedly moral —called moral by their own class—who use purposely no authorized right-measure, no test measure of morality; and some of whom use and make estimates of God and his people that grossly, shamefully, and maliciously misrepresent both the great Creator and Christian people, as a class; and as a preponderance of moral love establishes a good character; and a preponderance of immoral love establishes a bad character, the smaller amount of morality and moral love seemed to be overbalanced by immoral love and its coworker, hatred. But some moral men regard the Bible as high authority.

The immoral man (see page 180) loves immorality. He bases his love on too high estimates of such evil thoughts, sentiments, conversation, conduct, deeds, works, and influences, as are clearly condemned by every principle and commandment found in the Bible, for human decency, protection, and government. He loves places of corruption, vice, debauchery, iniquity, and sin. He hates God and His Christian followers. If he has any choice between truth and falsehoods, he very often seems to prefer the latter. He is one of His Satanic Majesty's soldiers, and a recruiting officer for Satan and perdition. If ever he feels the influence of a spark of moral love, it is quickly smothered out by the overwhelming preponderance of immoral love. Both his love and his hatred are alike immoral, wicked, and awfully sinful.

But the immoral can reform. See self-reform, page 192.

Evil consequences result where unauthorized measures of right are used and incorrect low estimates—too low, too small valuation

put upon right—wrong governs, and dishonor and disgrace follow, bringing sorrow and grief, and very often, productive of old age and death.

Love, Best, Worst.—Love either is a man's worst *enemy,* or his best *friend;* as when immoral, love is his *worst* enemy, and when moral and Christian, love is his *best* friend.

When immoral love has possession of a man's soul it leads him into all sorts of wrong, both in thoughts and deeds. Immoral love begets unclean, evil thoughts; and such thoughts are the seeds of immoral conduct, deeds, and works. (See Evil Thoughts, page 78.) Thoughts are of the mind, and precede action. Immoral thoughts are the forerunners of wrong deeds. Immoral deeds are preceded by thoughts that are unclean and wrong. Evil thoughts are *always* entertained in the mind before *premeditated* action; and therefore are, as it were, the *seeds of deeds.* This being true, it is, clearly, a sin to harbor any wrong, dishonest, unclean, immoral thought, any longer than necessary time to stop it, expell it, drive or kick it out. These seeds of conduct are in harmony with a man's love, and, in fact, fruits of his love. Every vegetable-producing seed has its origin in the mother plant; and so, too, the seeds of deeds have their origin in immoral minds. The immoral man's love willingly entertains unclean and wicked thoughts; bids them come, and gives them social greeting and pleasing entertainment.

The proof that he does so love whatever is wrong, unclean, nasty, vulgar, profane, degrading, and hateful to any moral or Christian man, is in his love of listening to, and of telling unclean stories; and in his dishonesty, untruthfulness, vice, debauchery, etc. And thus a man's love, if it be immoral, leads him to do whatever is wrong; as, to deceive, cheat, lie, steal; and to patronize the saloon —"sample-rooms" and houses or places of *sneaking abomination.* (See pages 108 to 111.) His thoughts, conduct, deeds, and influence are enough to satisfy any fair-minded person that immoral love is a man's *worst enemy.*

Moral love is exactly the opposite of immoral love, and keeps a man from wrong, and leads him to do whatever is right, honest, moral, virtuous; and to love all such associations, words, conver-

sation, conduct, deeds, and works, as increase the welfare and happiness of mankind; and, therefore, moral love is a man's *best friend.*

Education and Love.—I have talked with many people who believe that secular education increases love of morality.

Common school, academic, college, and university education does not engender or beget moral love, nor reform students; nor make them any more moral. Only specific—special—moral and Christian learning affect the mental passions and change love to hatred; and hatred to love—love of wrong, to love of right; and hatred of right, to hatred of wrong. But all this can be done in harmony with Biblical principles. St. Paul said, after his conversion, that the things which he once loved, he now hates. This change was a result of light and information—of Paul being enabled to comprehend and rightly estimate Christ as He *is;* and not as Paul had thought.

The works of secular educational institutions are moral so far as they are helpful, and do not damage humanity, either in body or mind; and so far as they do not encourage habits of *wasteful* expenditure of money or time. But such knowledge as all such schools impart, is secular and cultivate the intellect, not the heart. Such schools teach what is right, as in arts, philosophy, and science —things which have no reference to right in the moral sense.

Right, in the moral sense, can only be taught successfully by contrasting right and wrong. No man possesses any knowledge of right that was not obtained by contrasting right and wrong. No man has any knowledge of the excellence of right that was not obtained by holding up to mental view and contrasting right and wrong. How could he know that right is better than wrong, if he had not learned about wrong. No child can be successfully taught to *love* right before it has been told of the hatefulness of wrong. It learns what day is, by contrasting one with night, and what cold is by contrasting cold and heat. No man could have any love for health if he did not learn about the fevers, pains, and aches of sickness.

Wherefore, to create love of right, honor, morality, virtue, etc., right and wrong must be held up—the effects of right and

wrong exposed to view—and the goodness of right and badness of wrong contrasted in the mind of the child before it can know that right is far *better* than wrong. And finally when convinced, conviction that right is better than wrong begets preference, admiration, and *love* of right. (See Building Character, page 153.)

Girls and boys may be kept in school during childhood and youth, and on and on until womanhood and manhood, and learn all that is taught of history, philosophy, art, and science, and acquire all attainable knowledge, aside from subjects pertaining to morality, moral right, and Christianity, without cultivating, improving, increasing, or in any way strengthening either their moral or Christian character. The moral and Christian faculties of the mind require *special* moral and Christian culture.

The fact is, the moral character of many thousands of boys and girls, and of young men and young women, is being weakened lowered, and degraded every week, while they are learning and progressing fairly well in the studies of schools, academies, colleges, and universities.

Moral education being a special, separate, and *distinct* branch of learning, is as different than other studies as spelling is different than geography, or, as arithmetic is different than grammar. This special education must recognize and heartily endorse the Scriptures as the only source of authority as to what right is, and as supplying the only infallible measures of right. Wherefore, in a vastly large per cent of individual cases where the Bible is not clearly and distinctly accepted as the basis of authority on questions of right and wrong, love is immoral, and right—honor, virtue, etc., are very poorly appreciated; while wrong—dishonor, immorality, and vice are not sincerely condemned as bad. Where right is not highly valued, wrong is not considered very bad—not hated.

All authorized right-measures tend to elevate and benefit mankind by so representing whatever is right as to drive away or clear up mental darkness, and enable men to see, mentally, the purity, perfection, fascinating beauty and endless goodness of right. These measures widen and correct narrow and ill-gotten ideas and erroneous comprehension of the exceeding, all superior goodness of right.

Thus, correct measurements and *right estimates* of right beget high, inspiring, elevating, ennobling, estimation, appreciation, and *love* of right, honor, virtue, and whatever is *right.*

All unauthorized measures of right are too short, as it were, and misrepresent and slander right—honor, morality, virtue, purity, merit, moral beauty, in short, every element, attribute, and principle of right. They put entirely too low, too small—way down—valuations on right; and too high—way up—valuations on wrong—dishonor, immorality, vice, etc. They shorten and lower all correct measures of right, and so, by misrepresenting both right and wrong, endeavor to make wrong appear as good as, or better than, right. In this way men who use no authorized measures of right, become awfully dishonest, demoralized, profane, vulgar, corrupt, wicked, and sinful, and endeavor to lead men and women to disbelieve in the existence of right, honor, virtue, etc., among men. They continually drag down, lower, corrupt, and demoralize public sentiment, until many thousands of men and women using picked up and slanderous estimates of right, get so low and depraved as to ignore, *hate,* and despise God, and all his estimates and Biblical measures of *right.* So do men who criticise the Bible, and condemn things which it informs us God has done to mankind, to induce obedience to His will. They blindly fail to see that God's object always justifies the means which He uses.

In my intense anxiety to benefit my readers, I will make one further effort in this article to make still plainer and more clearly apparent the absolute necessity of *special* learning, including, especially, *correct measures of right*—of moral right, and of the value of pennies, nickels, and dimes.

The school boy who has not been successfully taught the value of a penny, lets them go—gives them for little things as worthless as smoke; and in the case a better value-measure of money be not speedily impressed upon his mind and accepted by his reason, he will soon be giving nickels and dimes for articles of merchandise that are not worth one-quarter the prices which he pays.

And so, too, of the spendthrift man—one whose value-measure (whose measure of money value) is too short, and puts the value

of a dollar far below its real commercial worth. He, too, like the school boy, gives nickels, dimes, quarters, and dollars for things which are not worth one-half, and, in many cases, not one-quarter the real *labor* value of the money which he pays for them. In the first place he greatly underestimates the real value (the labor value) of a dollar; and, secondly, he very largely overestimates the value of that which is offered for sale, and for which he sacrifices a part, at least, of his money. The dram-drinker, for illustration, is a fair example of error. He sacrifices every penny, nickel, dime, and dollar that he pays for beer and other saloon drinks. The absolute *proof* of the truth of this assertion is produced and demonstrated when we compare and contrast the physical conditions and general health of one hundred men who *never drink* either beer or any other intoxicating liquors, and one hundred men who *do drink* such liquors. The comparison always shows and *proves* that the one hundred men who do not drink are in far *better physical condition* and *better general health* than the one hundred dram-drinkers. And so it is absolutely proven, beyond any reasonable doubt, that the dram-drinker gets *nothing* of money or labor value for his money. His value-measure of money is wrong, as it does not put labor value on nickels and dimes, and his estimates and valuations of beer and other intoxicating liquors are too high, fictitious, and entirely unjustified.

But the dram-drinker's mistakes about the value of drams, are not nearly his most serious mistakes. He uses no authorized measure of *right,* in a moral and Christian sense; wherefore mental darkness and error lead him to greatly *underestimate* the real value, merit, and moral beauty of *temperance;* and to magnify and erroneously *overestimate* and overvalue the dram, the saloon, and *intemperance.* He values and *loves* the dram, the saloon, the beer and whisky "sample-room," and intemperance more than he loves temperance and right. And in like measure, as he *loves* the dram and drinking associates, he *hates* temperance and temperance people; and yet, these are his best friends.

Perceive, in all cases where right is valued too low, whatever is wrong is valued too high.

Look, listen, hark, I tell the truth, and lie not; I say: When men weigh grains of quinine on big hay scales, and measure calicoes in quart measures, it will be quite soon enough to disregard and despise, as many men and some women do, both authorized measures of right and authority, and trust to a source of authority no better nor higher than that of immoral, weak, corrupt, degraded, demoralized, and perverted reason and conscience—to conscience which, long before manhood, as of most boys and many girls, is misdirected, corrupted, warped, twisted, distorted, demoralized, and perverted—converted to wrong—before they are a dozen years old!

Home, Love, etc.—When a man bitterly *hates wrong* and *loves right,* he is moral. A moral man who hates the wrong works of a bad neighbor. will talk with his family about the bad influences of his disliked neighbor. He condemns and denounces his conduct. He talks of the damage to the community—of the corrupting examples and demoralizing influences. He bitterly hates and despises the bad character of his immoral neighbor, and by earnest, clear, and unmistakable words, disapproves of the wrong ways and works of his bad neighbor; and so makes known to his family his dislike and hatred of wrong. Thus he engenders and stimulates righteous hatred of wrong in the minds of his children; and, in so doing, endeavors to fortify his home against the sins of a bad neighbor. The moral man, by this wise method, uses both love and hatred to protect the members of his home, against wrong.

How different, O how vastly different, are the home influences of this moral man, than the influences of the immoral man at a home across the street, who either says little or nothing against the wrong ways, works, and influences of the bad neighbor, or says that he is as good as his moral neighbor, and so endorses the bad neighbor's wrongs. He teaches his children that there is no such thing as right, honor, temperance, and virtue; that all moral, all good, and all Christian people are dishonest and hypocrits.

The moral man is sowing the seeds of holy hatred of wrong in the minds of his children, and building good character. But the immoral man, instead of planting hatred of wrong, and love of right, is neglecting his golden opportunity to show, in his bad

neighbor's works, how damaging and wrong sin is, and how far superior right is. The moral man's children are taught the existence and beauty of right, and will *hate* the things which their father hated. But the immoral man loves the ways and works of his bad neighbor, and his children (especially the boys) will in ninety-nine cases out of one hundred, follow the love and the examples of their father. The moral man hates, opposes, resists, and fights against wrong, and earnestly tries to keep it out of his home. The immoral man opposes, resists, and fights against right, and blindly tries to keep it out of his home, and succeeds quite too generally for the welfare of his sons and daughters.

The moral man stimulated by love of right and hatred of wrong, gladly welcomes to his aid all the help that he can command, fortifies his home and loved ones against wrong by supplying moral and Christian reading, in harmony with his *love* of right and *hatred* of wrong. The immoral man fortifies his home and loved ones *against right,* by excluding from his home specifically moral and Christian influences, and is, more or less directly, the destroyer of his own sons and daughters.

Before girls and boys are twelve to fifteen or sixteen years old, their likes, affections, love, and character have become firmly established and all these in accord and harmony with their estimates of right, based on any sort of comprehension or understanding, or conclusions, such as they have obtained from parental words and examples; and from books of *special* moral, or immoral character, and from school-yard, street, and elsewhere associations and influences. And a large per cent, at this age, are not using, and have no love for, authorized right-measures, and are placing low and demoralizing valuation on *right.* And I doubt not that for this unnatural, wrong, wicked, and sinful condition, an awful, awful—a fearful—accountability for wrong words and examples, and neglect to provide moral influences, rests upon, and awaits many parents, to the day of judgment.

Books are neglected; there are not a dozen specially moral and Christian books in the homes of the United States, where there ought to be one thousand. Men seem to think that a dozen moral

books in the home a sufficient supply for many years, and fail to recognize the fact that moral books contain necessary mind-food, which ought to be supplied as constantly, and as liberally, as table-food. A good book is not in debt to its purchaser—it has paid for itself so soon as he has read it, or, if the purchaser be a parent, so soon as any member of the family has read it.

No doubt there are thousands of men and women "serving the devil" to-day, who could have been saved from grossly immoral lives by the *timely* influences of a dozen or more specially moral books at each of their homes.

Books, plenty of them, moral and Christian in character, and containing a vast variety of good thought, are as necessary to keep the mind in good, healthy, active, and energetic condition, as a variety of table-food for the stomach and body. Such books, timely and frequently supplied, cultivate taste for, and increase *love* of books and reading. Neglect and indifference of parents—old and poor supply of books and small variety of thought and manner of composition and expression, beget indifference, dislike, and even hatred of books and good reading.

A man's love of reading good books ought to be, and is, as keen and active, when the mind is in good, healthy condition, as his appetite for table-food. He ought to be hungry for knowledge.

I am sure that the moral course, conduct, and work of my life have been regulated in some measure by the abiding influence of a *specially* moral and Christian book, which my mother gave me when a boy of perhaps thirteen or fourteen years. It was a small book, in pasteboard cover, but of *great value*. It aided that precious soul, now in heaven, to establish in my soul a correct estimate of *right,* which correctly valued, is the substantial foundation for good character.

O that more, far more, men and women, boys and girls, were to appreciate and love *right;* instead of which, millions love *wrong,* and *hate* right. And yet, right includes enlightened *reason, truth, justice,* and *duty*—four words which combined are a convenient mental measure of right, as their meaning include honor, morality, virtue, and both moral and Christian love.

Right, then, viewed from a correct standpoint, exceeds in loveable beauty and fascinating charms, all the visible, tangible creations on earth, is far more beautiful and far more loveable than all the combined superficial (outward) attractions and charms of any child, woman, or man on earth.

Based on too low appreciation of right, love is immoral and hatred wrong.

Wherefore, if not willingly and cheerfully governed by authorized measures of right, and the inspirations of moral love, what good things will ability and learning do? What good use will be made of education? What good will personal attractions and fascinating superficial charms do? What good will money and wealth do? What good will life and health do? What will either or all these be worth to poor, needy, toiling, tired, fatigued, and aching humanity? What good to misguided, deceived, betrayed, defiled, sorrowful, suffering, and heartbroken humanity? What help, defense, and protection will all these give, when not controlled and directed by authorized measures of right? What help, defense, and protection to the unsuspecting, pure, undefiled, innocent, confiding, young girls and young women—what protection and defense against the foxy, lying, hypocritical, villainous pretender, seeking to deceive, corrupt, and demoralize these precious ones. Yes, what honest, sincere, and determined protection and defense can be expected from such persons as give bread and meat with one hand, and rob with the other, who give to-day, and may seek to corrupt whom they aided, before another sunrise. What good to you—all decent humanity—around whom I have prayed fervently and labored diligently for years, to build a protective wall, not of brick nor stone, but of *right, honor, morality, virtue,* and crowned with moral love.

Have I succeeded? O that the *work* may be crowned with success—in the defense, protection, and betterment of humanity.

JUL 28 1904

LIBRARY OF CONGRESS
0 029 557 487 2